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RESOLUTION

ON THE

REPORT OF THE SUPERINTENDENT, ARCHAEOLOGICAL SURVEY, BURMA
FOR THE YEAR 1919-20.

Extract from the Proceedings of the Government of Burma in the General Department,—No. 2A,—dated the 16th July 1920.

READ—

Report of the Superintendent, Archaeological Survey, Burma, for the year 1919-20.

RESOLUTION.—The programme of the Archaeological Department for the year 1919-20, consisting chiefly in the compilation of sundry monographs and lists of inscriptions, was apparently more ambitious than the slenderness of the staff of the department warranted, for progress has fallen far short of anticipation. The only completed work which saw the light during the year was the publication of the first part of the first volume of the newly projected work, *Epigraphia Birmanica*, which contains the four faces of the Myazedi pillar, with its inscriptions in Burmese, Pāli, Talaing and Pyu. The deciphering of the last two was the work of M. C. O. Blagden, whose enthusiastic interest in the Talaing and Pyu languages earns the admiration of all who labour in the linguistic field. It is impossible for one Superintendent of Archaeological Survey to combine epigraphical with archaeological work, unless he is well supported by outside help. Such help has been freely forthcoming from Maung San Shwe Bu, the Honorary Archaeological Officer for Arakan. The Lieutenant-Governor appeals to other patriotic Burmans, who take a pride in the history and the antiquities of their country, to follow Maung San Shwe Bu's example. The day ought not to be far distant, when every district will have its local Archaeological Association, devoted to the exploration and interpretation of local finds, on the same lines as such work is carried out by County Associations in other countries. It is to be hoped moreover that the inauguration of the Rangoon University will help to instil the spirit of research into the young scholars of the future, and that endowments by generous benefactors will provide a sufficiency for those who are willing to make research their life's work. It is a matter for regret, but scarcely for surprise, that, although for over ten years Government has been offering archaeological scholarships of the value first of Rs. 100 and then of Rs. 150 a month, there has been an almost complete dearth of candidates. The scholarship offers no prospects of material advancement, and although the true scholar student does not need the lure of riches, still he has to live. The study of archaeology in Burma is in its infancy: there are large tracts of research, where the well-equipped explorer may make rare discoveries, such as are the scholar's highest reward. These should offer sufficient attraction to the adventurous student, if he can be guaranteed a modest competence.

2. The work of conservation cannot be said to have made much progress during the year. A programme of roads connecting the various pagodas of Pagan has been drawn up in accordance with a suggestion made by the Government of India, that it is no use spending large sums on the maintenance of ancient monuments unless proper facilities are provided for visitors to get about and see them. At present Pagan is visited in the cold weather by intelligent sight-seers from over the seas. But it ought to, and doubtless one day will, become a place of pilgrimage for Burmans from every part of Burma, and its roads should carry lorry-loads of school children brought by their teachers from adjoining districts to wonder at and admire the architectural glories of Burmese dynasties of long ago, to which the modern museum offers so admirable a foil.

3. The work of improving the Mandalay Palace Garden has also, unfortunately, not yet got beyond the Committee stage. There was some disagreement among experts as to the best design, and some delay in drawing up estimates of the cost of competing projects.

4. Of the expenditure actually incurred on conservation, all but a very small portion was absorbed by repairs to the Palace Buildings and Fort Walls at Mandalay. These works were taken in hand as the result of the severe strictures passed by the Director-General of Archaeology, Sir John Marshall, in 1918 on the haphazard methods which had previously been followed in the conservation of these unique monuments. The current year's expenditure is to be more evenly distributed. It cannot be said that an expenditure of Rs. 40,000 or Rs. 50,000 on conservation errs on the side of excess. The Archaeological Department, like other departments, will no doubt expand its ambitions, when the deadening effect of years of financial stringency begins to wear off.

5. In paragraph 23 the Superintendent complains of the multiplicity of headings and sub-headings prescribed for this Report. Any complaints which Mr. Duroiselle has to make on this point can easily be remedied. But it is not quite clear that the orders as to how the Report should be written, which prescribe but seven headings for the first part of the Report, and but two for the second part, are really to blame, rather than the interpretation which Superintendents have put upon those orders: The intention of them as laid down by the Government of India in a Resolution in 1903 was that the first section of the Report should give a brief and formal statement showing how the Archaeological Staff had been occupied during the year and what work it had accomplished: it was to be purely official and departmental. The second part was to have a wider scope and aim at supplying the public and students of archaeology with interesting and readable accounts of the progress of archaeological research. These orders allow the Superintendent a very free hand and cannot be said to justify the inclusion in paragraph 24 in the second part of the Report of details as to the expenditure of various small sums of money, which should have figured in Section VI of the first part of the Report. The first part is intended in fact to be the account rendered by the Superintendent of his work *qua* Government servant for the information of the Local Government, which has to see that the department does its work, and spends its funds properly. The second part should be written by the Superintendent as a scholar for the information and enlightenment

of scholars. At the same time the second part should deal with the progress made in research during the year. It should not aim at becoming a guide-book. Thus paragraph 25 of the Report contains interesting information about the Tilo-minlo temple, which is ostensibly given in connection with the statement that an application has been made to the Government of India for a grant for the special repairs of this temple. It can hardly be said to form part of an account of research work undertaken during the year. For the rest, scholars will read with interest the disquisition on the relations of Burma with Ceylon and the Malay Peninsula in the eleventh and twelfth centuries, Mr. Duroiselle's speculations on the problem presented by the four stone receptacles on the outskirts of the old city of Peikthano-myo, and his account of the new Talaing inscriptions discovered at Pegu, of the Burmese inscription dating back to the fourteenth century found in the Kyaukse District, and of the archaeological finds made at Thidamyo, in the Henzada District, at Hmawza, at Samekshie Village in the Meiktila District, at Bingyi in the Thaton District and at many other places. The ordinary layman, too, will wait with respectful interest to see with what sort of a reception Mr. Duroiselle's identification in paragraph 36 of the Report of the term *Tircul* found in the IXth Talaing inscription with the word *Cola*, and perhaps with *Kula* (ကုလ), meets at the hands of other philologists.

6. The Report bears throughout the impress of Mr. Duroiselle's enthusiasm in the cause of Research. Mr. Duroiselle seems to have been ably assisted by Maung Hla, B.A., Archaeological Assistant, and Maung Mya, Architectural Surveyor. This Report is the nineteenth of its kind. It is the first (with two exceptions due to his being on long leave at the time) which has not been written by Mr. Taw Sein Ko. Mr. Taw Sein Ko's official connection with Archaeology began in the year 1890 when, as Government Translator, he was deputed to complete some of the research work left unfinished at his death by Dr. Forchhammer. His interest in the subject never flagged, and in 1899 he was appointed Government Archaeologist in Burma, a title subsequently changed to Superintendent of Archaeological Survey. For close on 30 years, therefore, Mr. Taw Sein Ko has given of his best to the cause of Archaeology in Burma, and only quite recently the Government of India took the opportunity afforded by last year's Report to express, not for the first time, their "high appreciation of the eminent services" which Mr. Taw Sein Ko had rendered. Mr. Taw Sein Ko has now ceased to be Superintendent of Archaeological Survey, Burma; the Lieutenant-Governor trusts that he will be spared for many years to give the Local Government the benefit of his ripe experience, and to encourage others to follow his shining example, and to devote themselves, as unremittingly as he has done, to the elucidation of the many historical and artistic problems presented by the growing collection of inscriptions and of archaeological discoveries in Burma.

By order of the Lieutenant-Governor of Burma,

F. LEWISOHN,

Chief Secretary to the Government of Burma.

REPORT

OF THE

SUPERINTENDENT, ARCHAEOLOGICAL SURVEY, BURMA,

For the year ending 31st March 1920.

FIRST PART.

SECTION I.

Office work, giving details of programme carried out and of programme proposed for the ensuing year.

The programme for the year under report consisted of the following Programme for the past year and items :—
action taken with regard to it.

Archaeological Programme.

(i) The continuation of the compilation of Monograph on the terra-cotta plaques with *Jātaka* scenes from the Petleik Pagoda, Pagan.

(ii) The compilation of the second part of the Monograph on the Ānanda Temple at Pagan, together with an explanation of the plaques illustrating the last ten Great *Jātakas* with Talaing inscriptions.

(iii) The compilation of a History of Architecture at Pagan in which will be included historical monographs on the principal temples.

(iv) The preparation of *Catalogues Raisonnés* of the Pagan and Mandalay Museums.

Epigraphical Programme.

(i) The translation of the first volume of the *Inscriptions collected in Upper Burma, 1900.*

(ii) The translation of the *Original Inscriptions collected by King Bodawpaya, Upper Burma, and now placed near the Patodawgyi Pagoda, Amarapura.*

(iii) The compilation of an exhaustive list of inscriptions found in Burma, Part II, giving a list of names of persons, places, monuments, etc., found in the six volumes of inscriptions already published and in the *Hman-nan-yazawin*, with explanatory notes.

(iv) The publication of some individual inscriptions chosen from the above or other sources, with plates of the original inscriptions, literal transliteration, translation and notes.

Archaeological Programme.

(i) As its title indicates the Monograph on the 500 terra-cotta plaques illustrating the *Jātaka* Stories at the Petleik Pagoda is a work of some magnitude. The writing of the letterpress was begun last year, but no great progress could be made owing to pressure of work in preparing for the Press and reading through the proofs of the first two volumes of the *Epigraphia Birmanica*. The writing of the letterpress will be continued this year and it is hoped good progress will be made, if the work be not actually finished this year.

(ii) The letterpress of the Monograph on the 400 Talaing plaques on the Ananda Temple at Pagan has gone through the Press and is now in final proof; it forms the second volume of the *Epigraphia Birmanica*. The 87 plates which illustrate it, containing 389 photographs, have been sent to India for reproduction, and the probability is that the whole volume will be issued this calendar year. This item is consequently, omitted from the programme for 1920-21.

(iii) Some more drawings were prepared during the year for the compilation of a History of Architecture at Pagan. The progress of this work has been rather slow, the plans and drawings of only seven monuments having been prepared out of forty-two selected for the whole work.

(iv) The preparation of a *Catalogue Raisonné* of the Pagan and Mandalay Museums has been kept in abeyance for the following reasons. The Pagan Museum has become much too small for the exhibits which, year by year, continue to be placed in it and a number of these have now to be kept outside, Sir John Marshall, Director-General of Archaeology in India, during his visit at Pagan in January 1918, proposed that it should be extended; plans and estimates have in consequence been made. When these extensions have been carried out, the exhibits will necessarily have to be re-arranged on a plan altogether different than they are now, and the catalogue, if written before such re-arrangement is made, would become useless. It is therefore, necessary to keep this catalogue in abeyance for the present; meanwhile, a list of the exhibits may be prepared for the use of visitors.

(v) The Architectural Survey of the Palace Buildings, Mandalay, will be taken in hand when the letterpress of item (i), "The 500 plaques of the Petleik Pagoda," which is begun, has been finished.

Epigraphical Programme.

(i) "The translation of the first volume of the *Inscriptions collected in Upper Burma*, 1900," and

(ii) "The translation of the *Original Inscriptions collected by King Bodawpaya, Upper Burma, and now placed near the Patodawgyi Pagoda, Amarapura*." The work under these two items was, under the supervision respectively of Mr. Taw Sein Ko and myself, confided to archaeological scholarship-holders, who generally remain in this department but for a few months. As may be seen from the programme of work the hands of the Superintendent are already full to overflowing, and he has now to carry on the epigraphical as well as the current archaeological duties. In these circumstances, it is impossible for the Superintendent to take himself this work in hand. There is, moreover, much work of a more pressing nature, both archaeological and epigraphical, to occupy fully the time of my assistants. These two items, therefore, will be kept in abeyance until such time as I have gone through some of the items of the programme.

(iii) This item has two parts: first, a list of all the inscriptions found in Burma which have been already published in six volumes, arranged according to their dates and with a brief indication of their contents. This first part is in proof and will probably be issued this year; second, a list giving all the names of persons, places, monuments, etc., in the above six volumes and the *Hman-nan-yazawin* with explanatory notes. Good progress has been made in this second part, the six volumes of inscriptions and the first two volumes of the *Hman-nan-yazawin* having been gone through; of the third volume, only a little over one hundred pages remain to be done.

(iv) "The publication of some individual inscriptions," etc. This item properly constitutes the work to be done year by year in connection with the *Epigraphia Birmanica*; it is intended to publish each year, in two parts, one in January 1920. It contains the four faces of the Myazedi inscription pillar, two the work of Mr. C. O. Blagden; it contains four plates. The second part of this volume, consisting of eight Talaing inscriptions, is entirely by

FOR THE YEAR ENDING 31st MARCH 1920.

Mr. Blagden; it is now in final proof in the hands of Mr. Blagden; it will be illustrated with 12 plates. This second part will be issued this year. As already mentioned above, the second volume is in final proof; it consists of my translations of the 400 Talaing plaques on the Ananda Temple and will contain 87 plates. The first part of the third volume will consist of the IXth Talaing inscription of appar near the end of the year; the second part, by myself, will contain the inscription on the large bell at the Shwezigon Pagoda, Pagan, in Burmese, Talaing and Pali and a short Talaing inscription lately found at Pegu; this is going to be sent to the Press after a last revision. Owing to the great importance of the Talaing inscriptions of Mr. Blagden, it has been decided to issue some supplementary copies of them with continuous pagination so as to form a handy volume.

A new item has been included in the programme of work for 1920-21: "The compilation of a revised Catalogue of the Coins in the Phayre Museum, Rangoon"; the work is in hand and part of it is already in proof.

(2. With the exception of items I and IV under the head of "Archaeological Programme for ensuing year," Programme of items I and II under the head of "Epigraphical Programme" and with the inclusion of the Catalogue of Coins in the Phayre Museum, the Local Government have sanctioned the continuation, for the ensuing year of the following amalgamated programme of Archaeological and Epigraphical work:—)

(i) The continuation of the compilation of a Monograph on the terra cotta plaques with *Jataka* scenes from the Petleik Pagoda, Pagan.

(ii) The compilation of a History of Architecture at Pagan in which will be included historical monographs on the principal temples.

(iii) The Architectural Survey of the Palace Buildings, Mandalay.

(iv) The compilation of an exhaustive list of inscriptions found in Burma, Part II, giving a list of names of persons, places, monuments, etc., found in the six volumes of inscriptions already published and in the *Hman-nan-yazawin*, with explanatory notes.

(v) The publication of some individual inscriptions, with plates, transliteration, translation and notes.

(vi) The compilation of a revised catalogue of the coins in the Phayre Provincial Museum, Rangoon.)

SECTION II.

Tours and Inspection of Buildings and Sites.

3. The following statement shows the time spent on each tour and the places visited by the Superintendent, Assistant Superintendent and the Honorary Archaeological Officer (Arakan:—

Tours and localities visited.	Date.	Object of journey.	Number of days.
	1919.	Superintendent, Archaeological Survey.	
	July 2nd to 13th	... To show round His Honour the Lieutenant-Governor of Burma and to inspect the archaeological buildings.	12
	1920.		
	January 11th to February 8th.	To inspect the archaeological buildings at Pegu and Hmawza.	29
	February 14th to 25th	... To inspect the archaeological buildings at Pagan	10
		Total	57

Date.	Object of journey.	Number of days.
1919.	<i>Assistant Archaeological Superintendent for Epigraphy.</i>	
April 7th to 12th ...	To attend the meeting of the Committee of the Linguistic Survey of Burma held at Maymyo.	6
October 22 nd to November 2 nd .	To attend the Pagan Roads Committee Meeting at Pagan and to do work in connection with the <i>Epigraphia Birmanica</i> .	12
	Total ...	18
1919.	<i>Honorary Archaeological Officer for Arakan.</i>	
May 3rd to 7th ...	To inspect the ruins along Lin-Mwe-Daung Hill and to compile a vocabulary of the Mro dialect.	5
November 5th to 11th	To interview elders of Myohaung regarding proposed repairs to the Shithoung temple.	3
December 27th to 31st	To further interview elders of Myohaung regarding Shithoung Temple. To advise them of the desirability of forming a trust for the protection of all important monuments at Myohaung.	5
1920.		
January 11th to 14th ...	To inspect Le-myet-nha Pagoda, the Mahamuni shrine and the Kyauktaw Zedi at Myohaung.	4
	Total ...	17

As in former years Mr. Taw Sein Ko visited Lashio, Myitkyina, Bhamo and Mogoke during the year under report in connection with his duties as Examiner in Chinese, and took up his summer residence at Maymyo from the 1st April to 7th June 1919.

4. In January and February 1920, I visited Pegu and Hmawza to inspect the archaeological buildings there and to make a preliminary survey of the archaeological sites likely to yield fruitful results on excavation. Owing to the financial stringency, the estimates for annual repair works to the archaeological buildings at Hmawza had not been funded. The Bawbawgyi Pagoda there was found in a very bad state of preservation, thickly overgrown with jungle. Measures were taken during the course of my visit to undertake the urgent necessary repairs to it.

SECTION III.

Recommendations made during the year for Conservation or Excavation.

5. On the 6th of July 1919 His Honour the Lieutenant-Governor visited Pagan. Mr. Taw Sein Ko, then Superintendent of Archaeology, and Mr. G. E. Scovell, Executive Engineer, Pakokku Division, showed him round the temples. Considering the fact that Pagan is a place unique of its kind in the East, and that, now that the great war is over, the numerous tourists who used to visit it are again to be expected in the near future, His Honour suggested that this old city should be provided with a proper road system by means of which easy access could be had to all the principal monuments, so that they could be visited with greater comfort than was at present the case. He considered that in this connection Pagan is a place on which the expenditure of a liberal provincial grant was fully justified. In paragraph 9 on page 6 of the Annual Report of this Department for last year, a reference is made to the alignment of new roads connecting all the important pagodas at Pagan. In order to solve the problem of these new roads, a Committee was formed, and a

FOR THE YEAR ENDING 31st MARCH 1920.

meeting was convened at Pagan on the 26th October 1919 in which the following members were present:—Mr. E. P. Dove, Superintendent Engineer, Chindwin Maung, Overseer, Public Works Department, in charge of the Pagan Pagodas, Maung Ba Shin, Township Officer, Nyaung-u (representing the Deputy Commissioner, Myingyan), and myself. The Committee recommended that—

(i) The existing roads from Nyaung-u to Pagan Circuit-house and from the main roads and should be graded, sectioned and surfaced. Bridges and causeways to be built where necessary.

(ii) That part of the Nyaung-u-Pagan Road that lies within the limits Department and included in the system and that the bridging be completed and causeways added. Also that the Subdivisional Officer, Pagan, be approached as to the possibility of acquiring land in order that the narrow portion be widened if possible and at what cost.

(iii) That a Circular Road be constructed round the area covered by pagodas and to effect this that portion of the Nyaung-u-Taungzin-Kyaukpadaung Road as far as the Myenè village (now Class B Road, Myingyan District) be brought into the system. From Myenè village by the present cart track to Minanthu and thence past Pwasaw to the old Tampawadi Palace site. From the Palace site a road to be driven past the Damayazika to meet the Yain Road from Pagan to the Lawkananda near the Seinoyet Pagoda. This road to be graded and surfaced where necessary and culverts and causeways to be built.

(iv) That the present cross road from the Hpa Pagoda past the Thatbinny, and Ananda Pagodas to the Sulamani and the Minanthu village be improved, realigned and surfaced where necessary and that the road in front of the Ananda joining the cross road under consideration with the Main Road from Nyaung-u to Pagan be surfaced and added to the system.

(v) That the road branching from the above road near the Pawdawmu be realigned to pass on the west side of the Damayangyi and carried on to the Damayazika to meet the Circular Road.

(vi) That a road be made branching off the Main Road to the Lawkananda, and the alternative road to Nyaung-u to pass through the group of pagodas of which the Theinmazi and Shwesandaw form part to join with the road past to Damayangyi.

(vii) The Committee agree that it is not necessary that the cart road should be carried to the entrance of all the pagodas. Well-made foot-paths connecting the entrances of the selected pagodas will be sufficient.

(viii) That a road or roads are wanted from the Nyaung-u Circuit-house to the Hngat-pyit-taung, Thamiwhet and Hmya-that Ohnmms and also to the Kyaukku Ohnmim passing the Kondawgyi and Thetkyamuni Pagodas if possible. But recognizing the difficulty of the broken country round Nyaung-u no alignment can be suggested until the proposal has been gone into by the Public Works Department.

(ix) The Committee recommended that sign posts be erected at all branch roads.

(x) It is also recommended that small bungalows be erected for the convenience of Inspecting Officers and Visitors to enable them either to stop at night or to take their meals in—

(a) near the Lawkananda Pagoda;

(b) near the Minanthu village.

As the Committee consider that the present system of durwans and their control is unsatisfactory they suggest the matter be again enquired into. It is expected that arrangements could be made so that certain durwans could reside at these bungalows and look after them in addition to their duties on the pagodas.

(xi) The Committee suggest that shade-giving trees be planted along the roads, particularly the Main Roads from Nyaung-u to the Lawkananda through Pagan.

(xii) That the existing road to the steamer ghât past the Mahabodhi be regraded and surfaced.

(xiii) That the Executive Engineer, Pakôkku, be asked to get out plans and estimates as soon as possible.

(6. Within the precincts of the Lemyethna Pagoda at Minnanthu, Pagan, there were found several inscription stones lying shelterless. Before they could be removed and placed in the Museum, Pagan, considerable extensions to which it is hoped, be undertaken in the near future, it was proposed to construct a temporary wooden shed to protect them. An estimate amounting to Rs. 529 has now been prepared to cover the cost of constructing that shed and is now awaiting funds.)

Preservation of inscription stones at Minnanthu, Pagan.

7. In paragraph 10 on pages 4 and 5 of the Annual Report of this Department for the year ending 31st March 1915, I suggested that the inscription stones near the Shwegugyi and Ajapala Pagodas at Pegu which were found scattered about and lying shelterless amidst the growth of vegetation should be collected and placed within the compound of the Shwegugyi Monastery before a shed could be built over them. This suggestion has not yet been carried out, and when I inspected them again during my short stay at Pegu from the 12th to the 15th January 1920, I found that their condition was going from bad to worse, and that if they were allowed any longer to remain thus shelterless this Province would lose a number of valuable documents. I have arranged to have them collected and placed under a shed, near the Shwegugyi Monastery, where they will be under the immediate and personal care of the inmates.

Preservation of inscription stones at Pegu.

8. In paragraph 8 at page 5 of the Annual Report for last year, a reference is made to the formation of a Committee of the Mandalay Palace Garden with a view to improving the Mandalay Palace grounds and laying out a garden. During the year under report the said Committee met three times. The outcome of these meetings were the following decisions arrived at with regard to the general scheme for laying out the garden:—

(a) To provide a 12 ft. path running right round the edge of the Palace enclosure with a 3 ft. balustrade.

(b) To provide a 25 ft. path running north and south, approximately half way between the West Audience Hall and the East terrace.

(c) To provide a 25 ft. path running east and west, joining the two blocks of buildings and intersecting (b) above, with an ornamental pool, 25 feet in diameter at the intersection, surrounded by a path 25 feet wide.

(d) All paths to be of red gravel and the aprons round the buildings to be of Saginga stone.

(e) At the entrance to the West Audience Hall, at the top of the flight of stairs, a Saginga stone piazza to be laid.

(f) Shrubberies to be laid out in half loops at the four corners of the main lawn. In accordance with the resolutions arrived at at the first of these meetings held on the 7th June 1919, an estimate providing for the following items and amounting to Rs. 67,748 was prepared by the Executive Engineer, Mandalay Division, as follows:—

A. "A retaining wall to support the terrace west of the queen's palace. The terrace to be on a level with the flooring of the Palace buildings to the east and will be supported by the brick retaining wall on the west. It will be 2 feet higher than the front wall and protected on the west side by marble balustrade of approved Burmese pattern.

B. Metalled paths are to be of 4 inches Mandalay Hill stone, topped with 2 inches gravel.

C. The pond to be of 6 inches reinforced concrete, circular wall of 25 feet diameter in the centre of the lawns.

D. Lawns as marked on the plan are to be constructed, excavation to be dug down to 18 inches deep and loam & clay 12 inches and manure and burntaddy husk 6 inches to be filled in and dhoob grass to be planted.

E. Shrubberies are to be done as per specification of Sir John Marshall.
F. The old and dilapidated building known as the Western Palace, west of the Central Palace to be dismantled.

G. The terrace wall to be built on the tops of the retaining walls round the proposed garden. Provision is made for dismantling and rebuilding the unsound portion of the retaining walls also.

H. Flagstone apron round the Lily Throne Room and West Audience Hall also to be built on 6 inches lime concrete in accordance with recommendation of Sir John Marshall.

I. The Model Shed to be dismantled and re-erected on the vacant space east of the Central Palace to centralise all that is concerned with the Palace Platform. Only such portions of the building as the roof, post, etc., can be removed, and the floor of the miniature platform in the shed with its steps, etc., will have to be made new. Provision is also made in the estimate for masonry pillars carried down to natural ground level.

J. Provision is made for water tanks, distributing pipes, pumps, etc., for fountain and watering the lawn."

Sir John Marshall is somewhat sceptical as to the appropriateness of the circular pond mentioned in item C above, as it would give an essentially European note to the gardens and not be quite in harmony with the style of the buildings. This has been brought to the notice of the Committee and will, no doubt, be duly considered at the next meeting.

Outside the Palace platform there is a garden within the Palace grounds which is now under the control of the Cantonment Committee, Mandalay. With the object of avoiding complications which might result from a dual control, the Committee approached the Local Government with a view to placing the Cantonment and Palace Gardens under one control only, i.e., under the control of the Palace Garden Committee. The Government have practically approved this proposal.

9. In his inspection notes of October 1919, Mr. E. P. Dove, Superintendent of the Engineer, Chindwin Circle, hinted at the proposal which was afoot to transfer Myingyan Subdivision, Pakôkku Division, to remain in charge of Pagan.

Mr. C. E. Scovell is the Executive Engineer, to the Meiktila Division, and suggested that Pagan should remain under the Executive Engineer, Pakôkku (Mr. C. E. Scovell), at any rate for the present. For, he says, "there are few Executive Engineers who could grasp the delicate nature of the work of preservation and restoration of these ancient pagodas in the way that Mr. Scovell has done." I fully endorse the above opinion and hope that a special arrangement will be made to allow Mr. Scovell to remain in charge of the Pagan Pagodas in the event of Myingyan Subdivision being transferred to the Meiktila Division. Such a step would be greatly conducive to the proper conservation of these monuments, which are unique of their kind not only in Burma, but it may be said also in the East. These buildings, which it is the policy of Government to preserve as relics of the past, require very special treatment for their conservation as a corresponding special training and keen interest on the part of the Public Works Department Officer in charge. Mr. Scovell has been in charge of Pagan for several years already; he has, from the first, shown a keen appreciation of the architectural beauty of these old buildings; his great interest in this special work, added to his reading of special works on Eastern Architecture and Archaeology, added to the practical advice, for a number of years, of the Superintendent, Archaeological Survey, have singularly well fitted him for the charge of these temples.¹

The Chief Secretary to the Government of Burma sends a copy of the following letter, for information and guidance:—

Letter No. 265, dated the 25th September 1919, from Rai Bahadur J. M. MITRA, M.A., Assistant Secretary to the Government of India, Department of Education, to the Revenue Secretary to the Government of Burma.

I am directed to forward, for information and favour of necessary action, a copy of a letter from the Director-General of Archaeology in India, regarding the

¹ Since the above was written, Mr. C. E. Scovell has been transferred to the Meiktila Division, and his services are thus unfortunately lost to this Department.

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procedure to be observed in arriving at a decision to dismantle an ancient building for the use of its material in conserving another old structure.

of a letter No. 2158, dated the 1st September 1919, from the Officiating Director-General of Archaeology in India, to the Secretary to the Government of India, Department of Education.

It has lately been brought to my notice that the Public Works Department have in one or two cases dismantled one ancient structure in order to utilise its materials in the conservation of another ancient monument without any reference being made to the Archaeological Department.

Although I consider it would be merely quixotic in many instances not to use such material and think that such a case should be decided on its own merits I am of opinion that the right authority to decide such cases is not the local Public Works Department Officer but the Archaeological Superintendent of the Circle in which such a case may arise.

In bringing the subject before Government I have the honour to request that if there is no objection the Local Governments may not occur again, and that should it be necessary to ensure that such instances may not occur again, and that should it be desired or thought necessary to dismantle an ancient building (even though classed III) for the use of its materials in conserving another old structure the Archaeological Department may invariably be consulted in the first instance.

11. Besides the Public Works Officers mentioned above, those in charge of the archaeological buildings in other divisions also very kindly forwarded me their inspection notes. Their activity was greatly hampered for want of funds.

As I have said elsewhere, the major portion of the allotment during the year was spent on the conservation of the Palace buildings at Mandalay, leaving a sum barely sufficient for the maintenance of those monuments in other divisions. It is expected that in future a uniform scale of allotment will be kept up throughout the Province.

SECTION IV.

Progress made in the preparation of the Provincial List of Ancient Monuments.

12. In accordance with the instructions laid down in the Government of India, Education Department—Archaeology and Epigraphy—Resolution No. 48, dated the 21st February 1919,* the ancient monuments in Burma are reclassified.

The ancient monuments in Burma as given in the list consist of (1) Palace Buildings, (2) Tombs (of ancient kings and queens of Burma), (3) Pagodas such as temples, chaityas and cave temples, (4) Monasteries, (5) Remains of the East India Company's Factory at Haingyi in the Bassein District and (6) Old Portuguese Church at Syriam. Items (1), (2), (5) and (6) will naturally fall under class (a) (I and II), i.e., "Monuments owned and maintained by Government," but those under items (3) and (4)—Pagodas and Monasteries—may be reclassified as I (b) and II (b) and I (c) and II (c) as they are simply maintained by private persons or by the Government exclusively. In Burma monuments such as those mentioned in items (3) and (4) are not the subject of private ownership and the expression "monuments owned by private persons" is not strictly accurate. For these reasons, a departure may be made from the prescribed term, and all such monuments shown in the list may be designated as "Monuments dedicated to the Buddhist Church" taking the word "Church" in its larger sense of the body of Buddhist believers.

SECTION V.

Accounts of detailed Surveys and Excavations.

13. As stated in item III under Archaeological Programme in paragraph 1 above, some more drawings were prepared during the year for the compilation of a History of Architecture at Pagan. Perhaps, it is necessary to give here a brief resumé of the progress of

* Vide paragraph 13 at page 8 of the Annual Report of this Department for the year ending 31st March 1919.

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the work since its first inception in 1914. In paragraph 43 at page 16 of my Report for the year ending 31st March 1914, I pointed out the importance of such an undertaking on a scientific basis following the development of the Pagan style of architecture from its first beginning to its sudden stop near the end of the 13th century. It was my intention to continue this work during the term of my appointment as Assistant Superintendent for Epigraphy under the guidance of Sir John Marshall. The original plan was (1) to select examples among the buildings which are typical of their various styles, (2) to prepare plans, elevations and, where necessary, sections supplemented by photographs giving general views of the buildings and of their detailed ornamentation both inside and outside, and (3) to have photographs taken of all the chief buildings at Pagan and arrange them in a volume, as far as possible in chronological order, so that by turning over the pages one could see at a glance the changes that took place from century to century, and thus trace out the evolution of their style. When, however, I took over charge of the duties of the Assistant Superintendent in August 1914, the work fell to the share of Mr. Taw Sein Ko. Since then he has collected drawings of seven monuments out of the forty-two selected by him, and the progress of the work in connection with the compilation of the History of Architecture together with the notes collected by him were recorded year after year in the Annual Reports of the Department. The work before the Department in connection with this item is rather more extensive than it was probably thought to be.

There was no excavation work undertaken in 1919-20.

SECTION VI.

Accounts of Conservation Work proposed, carried out or in progress, and of expenditure incurred on them.

Sanctioned Programme of Archaeological Works for 1919-20.

14. The following is the sanctioned programme of Archaeological Works for 1919-20—

	Rs.
(1) Wages of Caretaker for the Old Portuguese Church, Syriam	144
(2) Annual repairs to Palace Buildings, Mandalay	2,000
(3) Wages of Durwans for looking after the Palace, Mandalay	2,400
(4) Cost of permanent staff of artificers for executing necessary repairs to the Palace Buildings, Mandalay	5,000
(5) Cost of unforeseen special repairs to the Palace Buildings, Mandalay	2,000
(6) Cost of the maintenance of <i>pyatthats</i> on the Fort Walls, Mandalay	2,400
(7) Government grant to Trustees for repairs to (1) Sali <i>Kyaung</i> , (2) Thudama <i>Kyaung</i> , (3) Sangyaung Monastery, (4) Shwenandaw <i>Kyaung</i> , (5) Remains of the Atumashi <i>Kyaung</i> , (6) Taiketa Monastery and (7) Queen's Monastery, Mandalay	1,000
(8) Wages of Durwans for looking after Pagodas and Museum at Pagan	1,000
(9) Maintenance of Pagodas at Pagan	2,000
(10) Clearing jungle around the Pagodas in Kyaukse District	120
(11) Renewal of the <i>dhani</i> roofing and mat walling of the hut of the Caretaker of the Old Portuguese Church at Syriam	40
(12) Ordinary repairs to (1) Pali Inscription stone-shed and (2) Victory Pillar, Pegu	30
(13) Rebuilding <i>pyatthats</i> Nos. 33 and 32 on the Fort Walls, Mandalay	8,000
(14) Special repairs to <i>pyatthats</i> on the Fort Walls, Mandalay	24,000
(15) Conservation of the Bawhawgyi Pagoda at Hmawra	1,100
Unallotted balance	54
Total	53,100

Towards this expenditure, the Government of India contributed Rs. 26,257 and the Provincial revenues contributed the remainder, viz. Rs. 26,903.

Programme of works proposed
for 1920-21.

15. The following are works to be begun and
carried out in 1920-21:—

	Rs.
(1) Wages of Caretaker for the Old Portuguese Church, Syriam	144
(2) Annual repairs to Palace, Mandalay	2000
(3) Wages of Darwans of Palace Buildings, Mandalay	3000
(4) Wages of Artificers	5000
(5) Maintenance of <i>gyaththar</i> on Fort Walls, Mandalay	2400
(6) Maintenance of Monasteries at Mandalay by Trustees appointed for the purpose	1000
(7) Annual repairs to Tawgygyaung Pagoda, Mandalay	50
(8) Annual repairs to Tombs of ancient Kings and Queens of Burma	200
(9) Annual repairs to Taungthaman Kyauktawgyi Pagoda, Amarapura	100
(10) Annual repairs to Pagodas at Pagan	240
(11) Clearing jungle around Pagodas at Mingun	150
(12) Annual repairs to Tazung and Bell at Mingun	50
(13) Annual repairs to the Topyayon Pagoda, Sagaing	300
(14) Annual repairs to the Sinbume Pagoda at Mingun	600
(15) Annual repairs to Alsungpaya's Tomb, Shwebo	20
(16) Annual repairs to shed over inscription stone in Court-house compound, Shwebo	6
(17) Annual repairs to Okkyayung, Ava	700
(18) Wages of Darwans to look after Pagodas at Pagan	1,620
(19) Maintenance of Pagodas at Pagan	3,000
(20) Annual repairs to Archaeological buildings at Hamawia in the Prome District	500
(21) Annual repairs to Pillars of Victory and Pillar-stone-shed at Pegu	30
(22) Special repairs to Tilominlo Pagoda at Pagan	15,030
(23) Addition and alteration to Sulamani Pagoda, Pagan	4,738
(24) Fixing a Memorial Tablet on the old East India Company's Factory on Haingyi Island, Bassein District	543
Total	41,421

The Local Government has sanctioned the above programme up to the amount of the Provincial grant, *vis.* Rs. 26,391, and an allotment of Rs. 15,030 has been asked for from Imperial revenues for the special repairs to the Tilominlo Pagoda, Pagan (item 22 above).

SECTION VII.

Notice of the Subordinates and their work and of the changes in personnel.

16. Mr. Taw Sein Ko gave over charge of his duties as Superintendent, Archaeological Survey, with effect from the 7th of December 1919, after a long period of service in different Departments of Government service extending over 32 years.

17. I took over charge from Mr. Taw Sein Ko as Superintendent with effect from the 7th December 1919, after having officiated two years as Superintendent and filled the post of Assistant Archaeological Superintendent for Epigraphy from August 1914, with an interval of four months during which I officiated as Superintendent, Eastern Circle (Bengal).

In addition to my duties as Superintendent, the Government of India have also sanctioned the proposal of the Local Government that I should be Supervisor of Oriental Studies for the Burma University.

18. The post of Assistant Superintendent for Epigraphy had been created in August 1914 for a period of six years only; as his full official designation indicates, the Epigraphist had to devote a large portion of his time to Archaeology as well, in all its branches: exploration, excavation and conservation. The post was to be abolished on the termination of the six years or on the retirement of the Superintendent, whichever happened first. It was consequently abolished on the retirement of Mr. Taw Sein Ko last December.

19. Epigraphy offers a large field of work in Burma and it would have been a pity and a retrograde step if, at the moment when the spade work done by the Epigraphist was beginning to bear fruit, epigraphical work should have ceased owing to the abolishment of his post; the first number of the *Epigraphia Birmanica* was on the eve of

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being issued and there was ready, and nearly ready, material enough for three or four next volumes; so that I resolved to carry on the work in addition to that of archaeology. For this purpose, a larger staff than that attached to the establishment of the Superintendent of Archaeology was necessary, and Government was approached with a view to compounding into one both the staffs of the Superintendent and of the Epigraphist. This measure has been sanctioned.

20. Maung Ba Aung, B.A., was awarded the Archaeological Scholarship in August 1918, but resigned it after working just a little over a year in this Department. It is he who put in the longest period of work, the others having left within the first year. This Scholarship does not seem to be popular among the young Burman Graduates, owing, no doubt, to the uncertainty of securing employment on the expiry of the Scholarship after three years. In the event of their obtaining a post in Government service, they consider the time they may have put in as scholarship-holders as wasted, since it does not count for that service; this seems to be the principal drawback. Those who come in show little taste or enthusiasm for the work, and as a rule use this Department as a stepping-stone, casting about for employment almost immediately after reporting themselves at headquarters.

21. The staff as a whole have continued to give satisfaction. Maung Hla, B.A., Services of Clerical Staff. Archaeological Assistant, has proved very useful in several directions, and his help in compiling and annotating the First Part of the List of Inscriptions which is now in the Press has been valuable. Maung Mya, Architectural Surveyor, has continued, as in past years, to make himself useful in every branch of the work; his services have been very useful in the compilation of the List of Coins in the Phayre Museum.)

22. The grateful thanks of this Department are due to Mr. San Shwe Bu, the Honorary Archaeological Officer for Arakan, for his devotion to the cause of archaeology in his native province, during the little leisure left him by his other official duties. Arakan was for centuries a kind of link between India and Burma, and the relations between these two countries have left, from the early Christian era, deep traces in that Province; unfortunately, the early history of Arakan is yet comparatively little known, and offers a large field of work for an enthusiastic worker such as Mr. San Shwe Bu has proved himself to be. His intimate knowledge of Arakanese history will be of invaluable help in clearing up the mists. In this connection, it is to be regretted that his official duties swallow up so much of his time. A summary of his work is given in Appendix H at pages 38 to 41.

SECOND PART.

SECTION I.

Full accounts of work of restoration and preservation of important buildings and sites, of excavation and fresh discoveries.

23. In his resolution on the Annual Report for the year 1915, His Honour the Lieutenant-Governor pointed out that "the report is very much longer than those of previous years. In view of the extension of the work and its increase in value some expansion of the report is to be expected; but the expansion could be reduced to some extent by avoiding the repetition of account of the same subject in different places." This repetition of a multiplicity of subjects had already struck me in 1913 while writing my first report when officiating as Superintendent. These repetitions are due to the Headings and Sub-headings which have been adopted for this report. But there is no reason why they should be retained any longer; the system of Headings can be simplified to a great extent, and thereby the bulk of the report somewhat reduced. Not only would this render the whole

¹ The post of Archaeological Assistant Superintendent for Epigraphy had been created in August 1914.

report clearer, but it would do away with the legitimate feeling of irritation produced in the reader by reading, and in the Superintendent by having to write the same things three times *in modo crescendo*. It can be reduced also by not including within its covers any extraneous matter, that is matter which, however interesting as a side-show, has no immediate bearing on the work of the year under report, and a new plan to be followed in writing the report will be submitted to Government.

24. A sum of Rs. 33,160 was allotted during the year under report for repairs to ancient monuments in Burma. Considering the financial stringency which arose as one of the effects of the great war, the funding of such a sum was indeed welcome, for the average for the three previous years, 1917-1919, had been about Rs. 29,000. Of these Rs. 53,160, however, Rs. 48,046 was allotted to the maintenance of and repairs to the Palace buildings, the *pyatthats* (bastions) on the Fort walls which had collapsed and the monasteries at Mandalay. All these buildings are of wood, and although the Palace itself was built only in 1859, a large proportion of the material used had been brought over from Amarapura, where it was obtained by dismantling the palace there; so that it may be said the Palace is older than the date at which it was erected; the best of wood deteriorates rapidly in a sub-tropical climate, and the maintenance of such a series of buildings as make the Palace necessitates constant attention and above all large sums of money from time to time. But this allotment to Mandalay alone left a sum just a little over Rs. 5,000 for the rest of Burma: Pagan, Prome and other places. This small sum, I need scarcely say, was barely enough for the mere maintenance of the monuments which have been already conserved, and as a consequence, the annual repairs to many of them had to be held over. At Pagan alone, there are now, as pointed out in paragraph 21 on page 11 of the Annual Report of this Department for last year, works costing in the aggregate very nearly a lakh, and awaiting funds. It is expected that during the next official year, some more funds will be allotted to works, besides those at Mandalay, than was the case this year; and that some progress will be made in the conservation work of the ancient monuments at Pagan. The Local Government has already sanctioned Rs. 4,738 for repairs to the Sulamani pagoda, and an application has been made to the Government of India for a grant of Rs. 15,030 out of Imperial Revenues for special repairs to the Tilo-minlo temple, which is amongst the best and largest in the old capital.

25. This monument, erected by King Dhammaceti of Pegu in 1476 A.D., consists of four seated images of the Buddha placed back to back and facing the four cardinal points, around a square masonry pile crowned by a small chaitya. This type of monument is rare in Burma, but is common in Cambodia; and it points out to a possible Cambodian influence. These images recall in a way the images of the four-faced Brahma of India.

Of these four images, three fell into ruins first while the one facing north remained in good condition; these three were restored by public subscriptions, some fifteen years back, on the model of the existing image on the north. The earthquake of July 1919 greatly disintegrated the monument and a portion of the south-west corner fell down on the 27th July 1919, while two days later the image on the western and half of that on the northern face completely fell into ruins.

When this building was inspected on the 13th January 1920, signs of its being under repairs were seen. And it was given to understand that the repairs were being superintended by U Dut, a retired Circle *Thugyi*, and the staff of the Land Records Office, Pegu. It is gratifying to see the public manifest such a zeal in the conservation of ancient monuments.

26. In July 1919, Mr. Taw Sein Ko, accompanied by Mr. C. E. Scovell, Executive Engineer, Pakokku Division, inspected some of the Cave Temples at Pagan, and recorded a conservation note on them. Within the precincts of the Hnget-pyittaung monastery at Nyaung-u, Mr. Taw Sein Ko found eight other Cave Temples. According to him, "these ruins indicate that a thriving Sangha must have flourished in this locality in ancient times. Quite within

historical times, its abbot (the abbot of the Hngetpyittaung monastery) was an influential personage, who was conciliated by the reigning king, like Branginoco, in the sixteenth century, and Alompra, in the eighteenth century, A.D." Further on he says, "There are two or three peculiarities connected with the place. Two shrines are named after Gotama, the *gotra* or clan name of the Buddha. One is called the Gotama-chei, and the other Gotama-paya. No other shrine is called after Gotama; and to a strict believer this designation is non-Buddhist community by whom the site was, at one time, occupied by a The former temple is a square one surmounted by a gilt *stupa*. In it is enshrined a standing image of the Buddha with double eyes, each set being joined together longitudinally. As the multiplicity of arms on an image of Vishnu or Siva signifies omnipotence, so the duplication of eyes on an image of the Buddha appears to signify omniscience. The latter building is a hollow *stupa*, in which are enshrined four seated images of the Buddha placed back to back. The arrangement is similar to that of the Ananda Temple, where four standing images of the Buddha are placed back to back, recalling to mind the figure of the four-faced Brahma facing the cardinal points." It is gratifying to note that these interesting monuments are in a good state of preservation and are being looked after by local elders.

27. Old Prome (Hmawza) had not been visited for some time. I went there to inspect its monuments, some of which are amongst the very oldest in Burma, going back to the first centuries of our era. But my principal object was to examine the whole of the rather large area of this ancient city, and go over the ground systematically, making notes for future use as to likely spots where excavations could be made with some reasonable amount of hope of their yielding us objects of historical interest. The Pyu, the ancient inhabitants of Prome, have left behind them lithic records; some on funeral urns, some on large stones; those on the funeral urns, though as a rule well cut and clear, are unfortunately very short; and those on the stones are so weathered as to be practically illegible. The total number of Pyu inscriptions found up to now is comparatively small, and most probably does not constitute all the records left by a cultured people who were in possession of an alphabet adapted to their own idiom from at least the VIth century A.D.; and who were still writing in their own language as far as the end of the XIIIth century. The projected excavations may therefore, it may be reasonably hoped, yield some more of these precious records of a nation now disappeared which, besides bringing more material for the study of an extinct language, will no doubt throw some light on the early history of Burma.

28. When General de Beylie visited Prome in January 1907, he came across four large stone receptacles which were sunk into the ground—the rims alone being visible—on the outskirts of the site of the old city known as Peikthanomyo, about one hundred yards to the north of Po-gaung-kan. They each consist of three pieces; the lowermost is a basin, measuring 2 feet 2 inches from the rim to the bottom on the outside and 1 foot from the rim to the flat bottom from inside; the diameter is 2 feet 3 inches; the other two pieces are stone rings, one placed over the other on the lower basin, and fitting nicely into each other by a rebate cut in them; the two upper rings measure 1 foot 6 inches each in height; this gives a total height of 5 feet 6 inches measured from the outside. These four receptacles form the corners of a quadrilateral of about 20 feet on

¹ There is an old pagoda known as *Gautamapaya* at Myadaung in Tagaung Township, Ruby Mines District. It is in charge of the local elders there (vide item 25, page 30 of the Annual Report of this Department for the year ending 31st March 1904).

² Taw Sein Ko's "Inspection Notes on the Cave Temples and other Monuments at Nyaung-u," dated the 18th August 1919.

³ Epigraphia Indica, Vol. XII.

⁴ See Myazedi inscription, the Pyu face, edited by Blagden in "Epigraphia Birmanica," Vol. I, Part I, pages 59 ff. There is also the inscription at the Pagan Museum, one side of which is Pyu and the other Chinese; it is now illegible. The Chinese entered Pagan only in 1187.

⁵ = Vissupura.

each side; no courses of bricks were found connecting them, and which might have formed the foundations of an upper structure; not the least trace of ruins of a brick building was found near the spot. The destination of these huge receptacles is still a problem. Their position at the corners of a quadrilateral had led the learned French General to think that they once formed the latrines of a monastery, as in the case of some of the present day monasteries to which are attached four latrines: one for the abbot, one for the junior monk, one for the novices, and one for the school-boys.¹ Perhaps the General was not aware that they had a closed bottom a little over one foot in thickness; they are also too small to serve for the purpose of latrines to be used by monks, who, on religious grounds, would not allow the frequent removal of night-soil. The popular belief is that these receptacles mark the site of the tomb of Queen Peikthano, the wife of the legendary king Duttabaung, who was endowed with great magical powers, and who is said to have reigned in Prome B.C. 443-373. This idea may have taken rise from the fact that the site of ancient Peikthano is quite near by, and that the members of the old Vikrama dynasty of Prome were burned and their bones buried in stone urns.² But this tradition appears to be recent; for on making enquiries among old residents, I was told that this spot was not formerly known by the name of Peikthano-mibaya-thingyain (the cemetery or vault of Queen Peikthano); it was known as "U Ni-Mwe Legyin." The former appellation was given to it some two decades ago by an elderly resident of Hmawza. When questioned about the spot by a former Deputy Commissioner of Prome. It is, I think, doubtful that they were funeral urns. The stone urns of the Vikrama family above referred to are all made of one piece, each bears a short record of the person whose remains it contains, and they were found buried in the ground, in a brick vault. The receptacles at Peikthano, on the other hand, were found, not buried and covered up by the ruins of a large brick vault as was the case with the others, but flush with the ground and with, as has been already said, not the least trace in the ground or above of any vault or other monument having ever been built over them; and though they were carefully examined, not the faintest trace of an epitaph was found on any of them. To what use were put these four tripartite receptacles? The problem is still to be solved.

SECTION II.

The epigraphical, numismatic, exploratory, and other work of the Department, and its bearing on historical research, including reports on special subjects in which important discoveries have been made or information collected (a brief reference only is made to subjects on which special reports have been contributed to the general Archaeological Report).

29. An exhaustive List of Inscriptions found in Burma is soon to be issued.

The inscriptions are arranged according to their dates. In the Annual Report for 1917, page 16 (item vii), I have already drawn attention to the fact that a large number of the inscriptions published in six volumes are not originals, but copies; such is the case especially with the two volumes of the Bodawpaya Inscriptions, which are mostly all copies of original inscriptions. While the body of the inscriptions has generally been copied faithfully enough, though unfortunately, modernizing to a great extent not only the spelling, but also the old words, a good many dates have been wrongly copied. This was found out on comparing the original inscriptions with their copies. In some instances these erroneous dates have misled the compilers of the Mhan-nan Razawin into assigning to some events a date much earlier than those in which

¹ General de Beylie, "Prome et Samarra," page 87.—But in present day monasteries they are not disposed so as to form a quadrilateral.
² When General de Beylie wrote his "Prome et Samarra," that is in 1907, the stone urns with Pyu inscriptions near the Payagyi had not yet been found.

they really took place, and a good number of these have been repeated by Sir Arthur Phayre in his History of Burma. I have shewn elsewhere that all evidence points to the fact that the Burmese language was not written before the middle of the XIth century, after the fall of Thaton in 1057; all inscriptions, therefore, which bear a date anterior to this must be considered as—and in effect are—copies made subsequently. Their paleography, their spelling, the modernized expressions and, in not a few cases, the very contents of these inscriptions would be by themselves quite sufficient to show this without even the help of the originals, a great number of which have been lost. Thus the ten or fifteen first numbers in the List of Inscriptions might mislead persons not acquainted with these facts, if care was not taken to explain them away in a preface. For instance, the first in the list is dated A.D. 984, and is ascribed to King Anorat'a; now we can deduce from the dates given in the Myazedi inscriptions and those found in the Talaing inscriptions being edited by Mr. Blagden, that 984 is very much too early for a regnal year of Anorat'a (1044-1077); but the contents show the date to be wrong; the inscription refers to the enshrinement of relics brought over from Thaton, and all documents are agreed that these relics were brought to Pagan in and after 1057. The second number is dated A.D. 1003, and refers to the building of a monastery for a Talaing monk, but Talaing monks were brought over only in 1057. Another, dated 1018, refers to the carving out of a log of teak of a statue of Gavampati; Gavampati was the Patron Saint of the Talaing and his cult was brought over by them after the destruction of their capital. And so on with a number of others, the contents of which show the dates to have been badly copied. There is no doubt that these documents were engraved in the time of Anorat'a, and some in the time of Sawlu, his successor (1077-84); but the originals have been lost. It looks as if the Myazedi inscription is the only one which contains in original the Burmese as used at that period; and its language is very archaic. The loss of all these original inscriptions in Burmese is a heavy loss for Tibeto-Burman philology, for they would no doubt have furnished us with many old Burmese words besides the few gathered from the Myazedi.

30. While at Pegu to make arrangements for the removal from the jungle and safe keeping of several inscriptions, I came across two new ones quite unexpectedly. To be near the work, I put up in a private garden belonging to a Pathan who, on knowing the nature of the work, told me he had unearthed two stones with inscriptions a few months before, in his property. On examination they proved to be inscriptions in Talaing, of the XVth century. The smaller one containing 29 lines of writing is beautifully preserved, and the writing is very clear. The owner of the garden made it over to this Department very willingly, and it has been placed in the Kalyantheer Inscription shed at Pegu. It records the completion of the restoration, on the 2nd January 1470, of seven small pagodas, the ruins of which can still be seen at the spot where the inscriptions were found. It is stated that they were originally built by Mahāsubhadda, queen of King Tissa. They had been, says the record, demolished by treasure hunters. They were restored conjointly by Queen Shin Sawbhu and the ex-monk Dhammachara who had facilitated her escape from Ava and who succeeded her under the name of Dhammaceti in 1470, year in which the queen died. Four bronze images of the Buddha were enshrined, one at each of the cardinal points, in one of the pagodas. In the inscription, the style of Shin Sawbhu is given as: *Ḫri Tribhuvanādityapavaradhamajetralokanāthadevi*, and that of Dhammaceti as: *Rāmādhīpati Ḫṛipavaramahādhammarājadhīraja*. The other inscription is much larger, but very much defaced, large portions of the face having flaked off; from what remains, it can be made out that the subject matter of this inscription was the same as that of the smaller one, but in a more prolix form.

Several Talaing inscriptions have already been found in private gardens, and the general impression of villagers seems to be that some more may be found if a thorough search be made.

31. Besides the two Talaing inscriptions mentioned above, four others were found, all in Burmese. Three of them are of no great interest historically. Of these one was found by Mr. L. F. Taylor, of the Indian Educational Service, at Yawnghwe, Southern Shan States, who kindly forwarded an estampage of it to this office. It records the dedication by King Narapatisithu of land and slaves to the Shweindein Pagoda, which is supposed to have been built by Asoka—that is, the date of the foundation of which is unknown. Another was found at Minnanthu, near Pagan, in the North Kathapa (Kassapa) temple; the writing is well engraved and clear; but the stone is broken in many pieces; a good number of pieces must also have disappeared so that it is impossible to make a connected translation. One was found near a hill to the east of the Tayindaung Pagoda, Taungba; it contains thirteen lines of writing and records the partition of an inheritance among one certain Mahati and others. The most interesting was found by Mr. J. A. Stewart, I.C.S., at the village of Lunbogan, Kyaukse. It is of some historical importance, as it confirms the events which are said to have taken place almost immediately after the taking of Pagan by the Mongols in 1287. It makes mention of the three Shan brothers who ruled at Myinzaing, Hmetchaya and Pinle after the overthrow of the Pagan monarchy. According to this document, the three brothers were called, 1—Athinkhayagi, 2—Athinchayage and 3—Sinbyushin; whereas in the Mhan-nan-Razawin they are called, 1—Athinkhaya, 2—Yazathingyan and 3—Thihathu. It also incidentally records that Athinkhayagi died first, and that Athinchayage succeeded him to the throne. The latter was subsequently succeeded by Sinbyushin, who ruled over the three places above mentioned. The stone itself was set up in 1329 A.D.

32. Lately, information was asked of this office about the famous and mysterious Alaungdaw Kassappa. The legend among the Burmese is old. They say the body of

Kassapa the Great, who presided over the First Buddhist Council, is in a cave some twenty miles from Mōnywa, in the Kanni Township, and that his body is still perfectly preserved. Among non-Buddhist Burmese, the story is otherwise. In that cave is a dead body, in a perfect state of preservation, and clad in a black garment, lying on a kind of couch, with clasped hands; some say it is the body of an early English traveller called Cuthbert; the Burmese would pronounce this name *Kathapa* (Kassapa); others that it is a Roman Catholic priest who took refuge in the cave for some reason unknown, and there passed away. I have heard it affirmed that it is none else but Gaspar, one of the Magis who came to visit the child Jesus. Gaspar, in the mouth of Burman, would become *Kathapa*. The fact is nobody has ever seen the body, if any, for, according to an inscription,¹ its entrance, at the end of a long and very narrow corridor, is closed by a rock. The legend is a Buddhist one, and it refers to Kassapa the Great, the eminent disciple of the Buddha. But it is not originally a Burmese legend; it is Indian and probably very old and has been, as so many other Indian legends which on the face of them appear to be purely Burmese, transplanted from India to Burma and thoroughly "Burmanized." The legend seems to be first mentioned by Fa-Hien, the Chinese traveller who visited India during the first years of the Vth century A.D.; he heard it from the Indian Buddhists, and the legend must have been current in India some centuries before he went there. It forms the 33rd chapter of his book.² Fa-hien says that the body of Kassapa the Great is in a cavern, in the Mount of the Cock's Feet (Kukkutapāda), and that there his body still abides. The "Vies Chinoises du Bouddhisme" is more explicit. Mahākassapa, after the First Council, made over charge to Ananda; he then repaired to the Mount and mountain till the advent of Maitreya, the future Buddha. King Bodawpaya had heard the story, but probably not satisfied, asked the two hereditary guardians of

¹ Bodawpaya Inscriptions, Vol. II, page 549; it was erected by Bodawpaya near the spot and is dated 17th March 1800.

² Legge's "A Record of Buddhist Kingdoms, being an account by the Chinese monk Fa-Hien of his travels in India and Ceylon (A.D. 399-414)", pages 92-93. Cf. also "Les Vies Chinoises du Bouddha", page 465 and 466, and "Histoire du Bouddhisme Indien", Vol. II, page 150 and page 367. The story is found in the Chinese translation of the Canon of the Mōla-Sarvastivāda which was in Sanskrit.

the shrine about it. They told him the legend very much as above, with the, in this case quite necessary, addition that the great Saint had come to Burma to die. The story is related in the inscription mentioned above.

33. When Sir John Marshall, Kt., C.I.E., M.A., Litt.D., F.R.S., last visited Burma, he asked me to write, if materials were available, a short monograph on the symbolism of pagodas.

Burma, he asked me to write, if materials were available, a short monograph on the symbolism of pagodas. I was not conscious of having ever heard or read anything about such symbolism. To make doubly sure, letters were sent to the most eminent Bishops and Monks in Upper and Lower Burma; the answer was as I had expected it, no special symbolism is attached to pagodas; the Southern School of Buddhism seems to have ignored it altogether. In this, as in many other things, it shows itself more sober and restrained than the Northern School. They have in China a quite elaborate symbolism of all the parts of a pagoda; so have they also in Nepal.³ Burma knows nothing of the kind. The only reference that might perhaps be said to savour a bit of symbolism is found in the Mahāvamsa, at the building of the Great Stūpa in Ceylon. The master-builder, on being asked by the king in what form he was going to make the famous building, took water in his hand and let it fall on the surface of the water; a great bubble arose like a half-globe; "like this will I make it," said he. This was meant for the dome on the terraces, and the bubble is said to represent the fleeting character of the vanities of this world.⁴

34. It has been said, with reference to a Burmese defeat at the hands of the Singhalese, that Burmese history does not mention this affair, because the omission of events not creditable to Burmese arms is a not-unusual feature of the chronicles.⁵ The reason given for this omission appears to be, on the face of it, quite plausible and probable. The only thing is we do not know whether to ascribe this silence to a wilful omission, that is to a suppression of facts, or to some other cause, as for instance, the loss of documents, whether lithic or manuscript. Burma from the end of the XIIIth century upwards has been, almost incessantly, engaged in so many wars and revolutions, and has so often changed its capitals, that the loss of documents, under such circumstances, would be quite natural and not without parallels. That the chronicles do not mention this Singhalese onslaught does not, to my mind, argue a lack of good faith and wilful ignorance on the part of their compilers. Several examples could be given from those chronicles where severe reverses to Burmese arms have been faithfully recorded; the faithful record of such events, though distasteful to national pride, does much to confirm the impression of general reliability—now accepted on every hand—of the Burmese history from about the IXth century upwards. That such an omission as this may be referred rather to loss of documents, may be argued from the fact that happenings quite flattering to political and religious vanity, and attested in foreign sources, are likewise totally ignored in Burmese history, for there was no reason whatever, in such cases, to consign these events to the oblivion of wilful silence. I shall give two or three examples which also refer to intercourse with Ceylon and are earlier than the event mentioned in the "Short History." In Ceylon and are earlier than the event mentioned in the "Short History." In the XIth century, there existed a very brisk maritime trade between the Near East, the south of India, Ceylon, the Malay Peninsula, Indo-China, Java, Sumatra and Canton. But few Chinese ships ventured far at that period, and this trade was practically in the hands of Arabs, South Indians (Coli and Guzaratī) and Javanese. At that time, and for several centuries after, Bassein embarked for long sea voyages. The first intimation we have of relations between Pagan and Ceylon is the mission sent by King Anorāṭa to the latter place asking for a tooth-relic. There is no reason to doubt the authenticity of this mission, which is mentioned in the Burmese chronicles,⁶ although it has not

³ Bushell's "Chinese Art", Vol. I, page 67.

⁴ Hodgson's "Essays on Nepal and Tibet", page 30.

⁵ "Mahāvamsa", edited by Geiger, Chapter XXX, verses 10-14.

⁶ S. W. Cocks' "Short History of Burma", page 26; he gives no date, but, will be seen, this

event took place circa 1180.

⁷ Mhan-nan-Razawin I, page 294 ff.

18 REPORT OF THE SUPERINTENDENT OF THE ARCHAEOLOGICAL SURVEY OF INDIA.

been recorded in the Mahāvamsa, the great chronicles of Ceylon.¹ The date of this mission is not recorded; but as the relic was needed for enshrinement in the Shwergin pagoda, the erection of which was begun almost immediately after the fall of Thātōn, it may, with a very small margin for error, be placed sometime between 1057 and 1060. A few years later, it is a Singhalese mission which comes to Pagan. For many years, Ceylon had been engaged in exhausting wars against the Colas of Southern India. From the Mahāvamsa² we gather that, at the beginning of the reign of Vijaya Bāhu I (1065-1120),³ the island was in the almost desperate straits, and was making a supreme effort to throw back the hated heretics off its shores. Vijaya Bāhu must have been very hard pressed, for he sent a fleet with many presents to the king of Rāmañña, in order to obtain his aid against the Colas. It is not recorded whether this help was received. This king of Rāmañña was Anorāt'a, who had conquered Rāmaññadesa only a few years previously. The Singhalese history does not mention the year in which this mission was sent to Pagan. Vijaya Bāhu before ascending the throne (1065) had "ruled as sub-king" for 17 years;⁴ he succeeded in expelling the Colas in the 15th year of his sub-kingship, that is, circa 1063. His mission to Burma may therefore, allowance being made for the vagueness of the Singhalese chronicles as to the length of this Cola war, be placed with some probability between 1060-1063.

placed with some probability on the date of the Conquest.

After his accession, Vijaya Bahu devoted his energy to repairing the ravages caused by a sanguinary war, and to reform religion, which had fallen rather low in the midst of foreign invasions and internecine struggles; so low indeed that the monks were less in number than that required for performing the rite of ordination.¹ There was no other course to remedy this great defect on which the very existence of the Church depended, than to call in, from some other Buddhist country, properly ordained monks.² Then Vijaya Bahu "sent messengers with gifts to the Rāmañña country unto his friend the king of Anuruddha. And when he had brought thence monks, elders of the Church, who were imbued with great piety and virtue, and were skilled in the Pitaks, this chief of men made offerings unto them of great value, and caused monks to be enobled and to be ordained in great number."³ So that the religion of the Conqueror, which had been darkened throughout Lanka, began now to shine forth.⁴ The date of this second mission to Payan cannot be gathered from the Mahāvamsa but, according to Ed. Muller's "Ancient Inscriptions of Ceylon," it was sent in 1071. These two dates, 1060-1063 and 1071, deduced from the Pali chronicles and old inscriptions of Ceylon for two events completely ignored in Burmese history, are important in that they refute absolutely the dates given for the accession and death of King Anorāḍa in all the Burmese histories except the Jātā-bon (1000-1023), and are in general agreement with the dates of Burmese and Talaiṅg inscriptions.⁵

"We come now to the descent of a Singhalese fleet on the coast of Burma mentioned in Cocks' "Short History." The relation of this event is given in the Mahāvamsa,* with some detail. The date can be easily ascertained from the Singhalese history. This event took place in the 16th regnal year of the king of Ceylon Parākrama B. III, who reigned from 1164 to 1197, that is to say, about 1180. Narapatissithu was then king of Burma (1173-1210). The Mahāvamsa from Ceylon; the first were robbed and the others despoiled of their goods; some messengers were also imprisoned in a fortress in Malaya; on another occasion, a Singhalese princess who was being sent to Cambodia was forcibly seized and

* The Mahāvamsa (Sinhalese).

1 "The Mahāvamsa (Second Part), translated by L. C. Wijesinha," Colombo, 1889.
2 *Opus cit.*, page 98.
3 "Better known in Burma as *Sirivijayabodhi*."
4 *Opus cit.*, page 98.

* *Opus cit.*, page 98.

Better own in B

Opus cit., page 101

Manavandisa, page 1

This is what the k
in Canyon, Ariz.

from Ceylon, to reform the Church in Lower Burma.

* Pages 229—232.

According to the Mhan-nan; the Jātū-bōn

retained. All this was more than Parākrama Bāhu could stand patiently and he sent a large fleet to redress these wrongs. Part of the fleet was wrecked; he landed in other lands owing to the storm; only five ships reached Bassein and another a port which has not yet been satisfactorily identified. Battle was given and the victorious Singhalese went back to their island. The latter part of the account appears to be somewhat exaggerated in its minute details of the crushing of the destruction of half the kingdom and the massacre of thousands of Burmese troops, and the slaughter of the king of Rāmañña, when it is remembered that only six ships landed, which could not have carried very many thousand men. It was not, of course, the king of Rāmañña that is, Narapaṭiśiṭhu, who was killed but probably a local governor; and it may very well be Narapaṭiśiṭhu was not fully aware of what had been transpiring in his maritime provinces. The mention of Malaya in this passage is interesting, and forms the subject of a separate paragraph below.

85. "Even when the messengers of the king of Lankā brought him letters written on leaves of gold, he robbed them of all their treasures, and imprisoned them in a fortress in the hill country, pretending that they were sent to Kamboja, or saying something of that sort."— "Afterwards again he violently seized a princess that the lord of Lankā had sent to the country of Kamboja." These extracts from the *Mahāvamsa* give two of the several reasons which induced Parākrama Bāhu I, king of Ceylon (Lankā), to send a fleet against "Arimaddana," a king of Pāmañña. As already remarked above in the paragraph "Ceylon and Burma," the king of Arimaddana (Pagan) probably did not know what was happening in his maritime provinces, and all the treacherous doings against the Singhalese messengers and merchants and even the princess are to be ascribed to some local governor. The words "in the hill country," which I have italicized in the first extract, spoil the proper understanding of the whole passage and renders it vague. It is a mistranslation: the Pali text has *Malaya*, which Vjēṣiṭha translates by its meaning of "hill, mountain," not perceiving that, to translate it as the proper name of a country would render the context clearer.³ *Malaya* under the form *Mallayū* (= *Malāyū*) is often mentioned in Burmese documents; *Malaya*⁴ is also found but *Malāyū* appears to be the more common form and that by which the Malay Peninsula is known to the Burmese, although it is becoming obsolescent and is being slowly replaced by the name *Pashū* (ပုသိူ). The mention of this country, which is the most interesting for the purpose of this paragraph, is that made in the *Mhan-nan*⁵ with reference to ecclesiastical events important for the history of the Church in Burma and which took place at about the same time as those recounted in the *Mahāvamsa* concerning the Singhalese onslaught, that is 1180-81. In recounting these events, the *Mhan-nan* follows almost verbatim the *Kalāyāni* Inscriptions,⁶ but it places them ten years later, that is, gives 1180 for *Uttarājaya* going to Ceylon instead of 1170 given by the *Kalāyāni*, without giving, as it does sometimes, any reason for this sensible difference. I will therefore follow the dates of those inscriptions, which were written exactly three

² Translated by Vijesinha, page 229 and p. 230.

² Translated by Vingha, page 229 and p. 230.
³ This is an error; there was no king Ari-... Arimaddana was one of the names of Pagan, and it is interesting to note that this name also appears here in a Sinhalese work, instead of Pagan or in its palisodic form, Pagina.
⁴ Mhan-naravavin, Vol. I, page 83, in which they say that the name of Pagan only during the reign of Narasaphadara (Narasaphada) capital of Burma was given the name of Pagan only during the reign of Narasaphadara (Narasaphada). This king reigned from 1274 to the beginning of 1287.
⁵ The Lin-wai-tan-tai (Chau Ju-kua, pp. 79); that, although it does not appear in Chinese works before 1288 (Chau Ju-kua, page 82 and note 5), that is, about the Lin-wai-tan-tai was written by Chau Ju-kua's Bihü to Burma. The name "Pagan" must therefore two years before the expedition of Chou K'ü-fei wrote his work. As a matter of fact, it was already called Pagan in Kyanzhatt's time (1084-1121), though this word (*pā*) is not found in Burmese inscriptions till a very late time. (Cf. O. Bragdon's "Mien Inscriptions," No VIII, 1, 35, "Epigraphia Birmanica," Vol. I, Part II, page 150.)
⁶ ... and corrected by Rh. Davids in his "Conquest of South"

³ This mistranslation had been already noted and corrected by Rh. Davids in his *Conquest of South India in the twelfth century by Parākrama Bāhu*, in *J.A.S. of Bengal*, Vol. XLI, page 198. In this paper, Rh. Davids takes Malaya to be, and rightly, some part of the Malay Peninsula.

¹ In the *Kalyāṇi* I

⁶ Edited by Taw Sein Ko, Text and Translation, Rangoon, 1892; text, pages 2-6, translation, pages 3-7.

[illegible]

by new documents, then *Tircul* would mean Cola, with probably an extended meaning of "Indian, foreign," and in this sense somewhat similar to the Burmese *Kula* (ကုလာ), with which, on the other hand, it may perhaps be connected.

Altogether 37 coins were added to the Coin Cabinet of the Phayre Provincial Museum, Rangoon, during the year. They consist of two silver coins of the Medieval Indo-Sassanian type, one gold coin of Gangadeva, the Kalachuri king of Western Chedi, one gold coin of Govinda Chandradeva of the Rathor Dynasty of Kanauj, twenty-four silver and copper coins of the Mughal Emperors of India and their contemporaries of the Deccan, six pieces of silver bullion of the Burmese coinage, and three small balls of silver of Shan or Chinese origin. The last two items were found in Yesagyo Township, Paköku District, Burma, and were acquired under the Treasure Trove Act. The remaining items were presented to the coin cabinet by the various provinces in India, and as in the past years, the classification of some of these coins was kindly undertaken by the Curator of the Provincial Museum, Lucknow.

ARCHAEOLOGICAL FINDS.

38. In paragraph 74, page 34, and paragraph 91, page 40, of the Annual Report of this Department for 1915 and 1916, respectively, references are made to the discovery of some finds at Thidamyo.

Thidamyo, Lemyethna Township, Henzada District, of glazed earthenware vessels. Some more finds of a different character have been made near the same place. Maung Hmya, an Assistant Teacher of the Vernacular High School, Ngathayung, Bassein District, made a report to this office of the discovery at Thabyekwin, near Thidamyo, of the remains of an ancient brick monastery and of some stone figures. Antiquarian objects are often found in the most unexpected manner. For instance, not a few finds have been made by villagers digging for small animals or insects which burrow in the ground. In the present instance, a search for the eggs of a large beetle led to the discovery.¹ On the ground being dug into first one and then seven stone pillars were found placed at regular intervals round a walled enclosure. This led the villagers to further digging, and some 30 feet from the first find was discovered another rectangular enclosure. The latter has its sides walled up with bricks, and there are traces of there having been once a flooring of flagstones. The walled enclosure with pillars placed around it doubtless marks the site of a *sīmā* (အိမ်) or ordination hall. The other was most probably a small monastery. Among the finds made there, the most interesting is a seated stone figure (Plate I, figure 1) wearing a quite peculiar head-dress made up of a truncated cone surmounted by an oval top, almost exactly like an egg; it is clad in a close-fitting jacket, and in a long robe, the gathering of which in front falls over the feet; the figure is seated cross-legged as in the *dhyānamudrā*, but the left hand alone lies on the lap, the right hand lying spread on the thigh just a little over the knee. The eyes are closed. It represents a devotee meditating. This statue belongs probably to the XVIIth or XVIIIth century. Thidamyo, according to a local tradition, was founded in the 11th or 12th century.

39. At page 22 of my Annual Report for 1913, I spoke of the traces of Visnuism being found at Promé, and concluded that it must have had numerous followers there; this must be understood of the foreign settlers and colonizers, who hailed mostly from the south of India.² The bulk of the Pyu comparatively extremely few, and this holds good not only of Promé, but of the whole of Burma. Two other Visnuite sculptures have again been found. In

¹ What the Burmese call *gāyā* (ဂေယာ) - the eggs are found in the ground within a small mud ball; some Burmese are very fond of these eggs.
² Cf. my "The Art of Burma and Theric Buddhism" in the Archaeological Survey of India, Annual Report, 1915-16, pages 19 ff.; also R. C. Temple's "Antiquities of Rāmañādesa" in Indian Antiquary, rhumakunde, II, 1911 ff.

this instance, we owe the lucky discovery to an iguana. During my visit to Promé last January, word was brought in of the find; I visited the spot; there were no traces whatever of a temple having ever been built there. The man who came upon the sculptures was giving chase to an iguana, which disappeared in a hole; the hunter enlarged the aperture, and a few inches below the surface found a standing Visnu; close to it was found the other, Visnu on the serpent Ananta. The first figure (Plate I, figure 2) is 16 inches in height and 9 in breadth at the bottom; the *mukuta* (tiara) is broken off in front; he has four arms; the two upper hands hold, the left one the conch, the right one the discus; the lower left hand rests on the club, while the right one, somewhat spoiled, is brought up before the breast; he is resting on Garuda, the head of which is broken off but whose tail can be seen on the proper left. The second sculpture (Plate I, figure 3) is 15½ inches in height and 14½ in breadth at the bottom. Here he is represented with only two arms; he is reclining on the serpent Ananta, floating on the waters before the creation of the world; Ananta can be distinguished under him; from his navel issues a lotus, on three stalks of which are seated the three gods of the Hindu trinity. On the right is Brahmā with his four heads; he is seated with his legs in the *dhyāna* (meditation) posture; the hands of two lower arms are joined before the breast; the upper right hand is broken, and what he is holding in the left one is not distinguishable. The two other figures have also four arms each; they are Visnu and Īva; unfortunately, the attributes they hold are so spoiled as to be unidentifiable; but the one in the centre is probably Visnu. A sculpture very similar to it was found at Thātōn and is now in the Phayre Museum at Rangoon.³ These two sculptures are made of sandstone; they may be attributed to the VIIIth or IXth century or perhaps a little earlier. They have been deposited in the shed near the Kyaukka-Thein monastery at Hmawza, where all the finds made at Old Promé are kept. These two images and those from Thātōn do not appear to come within the series of twenty Visnu images enumerated in Pandit B. B. Bidyabinod's "Varieties of the Visnu Image."⁴ In the *anta-gayin* scene in Mr. Krishna Sastri's "South Indian Images of Gods and Goddesses,"⁵ and in Mr. Gopinatha Rao's "Elements of Hindu Iconography,"⁶ Brahmā and Īva are represented either Brahmā and Īva seated by Visnu reclining or Brahmā alone is sitting on a lotus springing from Visnu's navel.

40. In June 1919 it was proposed that 15 marble tablets, some of which bore short inscriptions, collected and deposited in the Public Works Department Store Yard at Mandalay, should be offered for sale to the public. The inscriptions were engraved during King Thibaw's reign and

were instructions to the officials in charge for repairs to be made to certain pagodas and monasteries; they were made over to the Trustees of the Arakan Pagoda. Among these tablets was discovered an ablation stone, which has a groove cut round it and a spout on one side to allow the water to flow off. It is said to have been originally found on the Palace platform at the time of the British occupation; it was used for washing the images of the Buddha and of Nats; the water used becoming holy water was carefully collected at the spout; it was placed in the Palace Museum. These stones are not rare in Burma; several are still *in situ* in some temples at Pagan.⁷

41. We have seen above how insects and animals help sometimes this Department in finding things. Dreams sometimes do us the same good service. A certain Maung Po Hlaik, of Sameikshé village in the Thazi Township, had a dream, in which somebody told him that the Buddha had come and stayed in his cotton plantation, and urged him to dig at the place pointed out by him. The next morning Po Hlaik went, and dug, and, of course, unearthed a square brick chamber about three cubits in depth and one cubit on each side. Within, there

Finds at Sameikshé, Thazi Township.

¹ R. C. Temple, *opus cit.*, Plate XIV.

² Memoirs of the Archaeological Survey of India, No. 2.

³ Figure 59, page 51.

⁴ Plate XXIX, figure 2, and Plate XXXII.

⁵ See Annual Report for 1917, page 30.

24 was found, among others, a standing Buddha in bronze. The above occurrence was very kindly brought to my notice by Mr. W. Booth-Gravelly, I.C.S., Deputy Commissioner, Meiktila District. The find-spot was inspected; the nature of the finds made, and its vicinity to the ruins of an ancient pagoda—among which an old image of a seated Buddha was also found—have led me to conclude that further excavations would probably have fruitful results. I therefore asked Mr. Booth-Gravelly to stop the unauthorized excavations just begun by the villagers, as I intend to excavate there myself next official year.

The standing image of the Buddha referred to above represents the Buddha in the attitude of prophesying to Sumedha (who was destined to become Gotama Buddha) his attainment of Buddhahood in the remote future. His right hand is raised with the palm outward in the "absence of fear" attitude (*abhaya-mudra*). He ought not properly to be standing on a lotus; but in early Burmese art (XI-XIIth centuries), the lotus, as well as some other symbols, is used indiscriminately, where it should, and where it should not, appear. This image belongs to the XIIIth or early XIVth century. Nothing is known of the history of the site and but very little of that of the surrounding country. The excavations which it is proposed to make there may perhaps throw some light on the subject.

42. Much more important than the Buddha just noticed, are the clay votive

Votive tablets with a Burmese inscription.

tablets discovered at the same spot. They were thirty-two in number, most of which were in fragments. The two best were chosen and brought to this office. They represent the twenty-eight Buddhas which appeared in the world before and after the Buddha Dipankara including the last Buddha, Gotama; the latter is made conspicuous by being four or five times larger than the others. Immediately below the lowest row of Buddhas there is a short legend in Burmese; it is the only one which constitutes the importance of the Burmese language dating so far back; it is perfectly legible, excepting the last word. It reads ငါတို့အားလုံးအတွက် (ငါတို့လုံးလုံးအတွက်) *(nā tōi a-lōng a-tōng)*; the word missing must have consisted of only two letters as far as can be judged from the faint traces left, and there is no room left on the right for more than two after *so* (*so*); this word was very probably *ca* (*ca*) = the present *ca* (*pron. ca*), for the last letter looks very much like a *ca* the left circle of which has been spoiled on the right side. The sentence is not a full and complete one, but only indicative of the founder's aspiration, it may be translated: "I, desiring *nirvāṇa*," that is "I, desiring *nirvāṇa*, have built this pagoda." The letters belong to the XI-XIIth century; this is confirmed by the word *ca* (*li*), for the combination *ca* (*li*) is found in inscriptions of the XIth and XIIth centuries. The word *nirvāṇa* is interesting; it shows that, at that time, the Burmese still used words derived, not from the Pali of Southern Buddhism, but from the Sanskrit, in which were written the sacred books of the Mahāyānist sect which was at Pagan before the introduction of the Pali Buddhism from Thaton in the middle of the XIth century; or possibly from the Sanskrit of a sect of the Southern School with Sanskrit Canon which may also have had adherents there.

43. Mr. L. F. Taylor, I.E.S., found a votive tablet in a cave known by the name Bingyi, about three or four miles along the road from Duiyiseik, near Thaton, towards Pa-an on the Salween, and was so good as to make it over to this Department. It represents the Vajrasana of Bodhi Gaya, a subject very extensively used in the ornamentation of such tablets. Its interest lies in the fact that it is one of the very few tablets as yet found which bear an inscription in Talaing; the letters are those used in the XIth and XIIth centuries; except the very first

¹ Cf. the Dipankara given in "Art grecobouddhique," figure 140, page 277; and better still figure 7, Vol. I, page 28, in "Iconographie Bouddhique." In our image, the fold of the robe in the left hand is very faintly indicated and practically invisible in the photograph.

² In modern Burmese ငါတို့အားလုံးအတွက်.

³ See Annual Report for 1914, page 25, paragraph 56.

one, the lower half of which is abraded, and the last, which is somewhat spoilt but still legible, the letters are very well preserved and quite clear. The legend reads as follows:—

[၆] ကလင်္ကာပိတကံ ဝေဇ္ဇာသိတံ ky[e]k kalāpi ma kanbā ma mic-das ka [ndam], which means—"The Kalāpi pagoda built by Maung (၆) Kanbā d Maung Mic-das." For *kanbā*, to do, make, build, the Kyanzitha inscriptions have *kindam*, and medieval and modern Talaing *kanham*.

(44. I remarked in the Pagan Museum a votive tablet of the usual description though larger ($7\frac{1}{2} \times 5$) than those generally found, but bearing on the reverse a Pali inscription of six and a half lines which I had not yet come across with

on other tablets.) The characters are archaic and are similar to those of the so-called 'seal' of King Anorāṭa. The inscription reads:—

(1) Sirī Tribhuvanādī (2) tyavāraddhammādisāmpatī (3) akāsi budhāpatimāhā (4) iminā sambodhipattī (5) yā tī Sirī Tribhuvanā (6) dityavāraddhammārājā (7) danapati, which means—"King Sirī Tribhuvanādityavāraddhamma made this image of the Buddha for the attainment thereby of perfect knowledge by him, Sirī Tribhuvanādityavāraddhammārājā, the noble giver."

The style or title does not help much in ascribing this inscription to any one king in particular, because "Sirī Tribhuvanādityavāraddhammārājā" is common to nearly all the kings of Burma; there was often inserted before "dhammārājā" one or two adjectives such as *vara*, *paravara* or *pravarā*, and other epithets added behind it; but there are instances to show that these styles were not always rigidly fixed in an unalterable form; for instance the words *vara* and *paravara* seem to have been sometimes inserted and sometimes dropped. Moreover, a number of kings had, not one but several titles worked out by insertions and additions to Sirī "Tribhuvana..... rājā." On paleographical grounds this inscription belongs to the period between circa 1060-1160, and may be referred to either Sawlu, Kyanzitha or Alaungsihu.¹

45. In previous reports² I have referred to the importance of the finds made at Twante, which was an important Indian settlement in the early centuries of the Christian Era. Another

interesting find was made this year. Mr. A. J. Page, I.C.S., Deputy Commissioner, Hanthawaddy District, very kindly brought it to the notice of this Department; the find was made in the relic-chamber of a ruined pagoda, and photographs of a Buddha image and of an earthen vase were forwarded for examination. The Buddha is seated European fashion, with both legs hanging down; such images are comparatively rare in Burma, only two or three having been found at Pagan; they are among the oldest statues found in this Province and date from XIth and XIIth centuries.³ Both the hands are in the *varāka mudrā*, that is, in the attitude of argumentation (Plate II, figures 1 and 2); it differs from similar statues found in India, in that the latter are in the *dharmaśakra mudrā*, or the preaching attitude.⁴ The seat has disappeared; it probably consisted of three distinct parts; the seat proper, the back, with a halo behind the head and shoulders, and a lotus on which rested the feet. This statue does not appear to be older than the XI-XIIth centuries.

The earthen vase (Plate II, figure 3) is a very fine specimen of pottery, the cover of which imitates the outlines of a *stūpa*; it was found empty, together with the seated Buddha, and probably contained relics. Both these finds were acquired and deposited in the Payre Museum, Rangoon.

¹ Annual Report, 1915, paragraph 42, page 15.

² Anorāṭa is out of the question, for his titles, as attested by his votive tablets, were—(1) Sirī Anuruddha, (2) Anuruddha, (3) Anuruddha, (4) Anuruddha, (5) Anuruddha, (6) Anuruddha, (7) Anuruddha, (8) Anuruddha, (9) Anuruddha, (10) Anuruddha, (11) Anuruddha, (12) Anuruddha, (13) Anuruddha, (14) Anuruddha, (15) Anuruddha, (16) Anuruddha, (17) Anuruddha, (18) Anuruddha, (19) Anuruddha, (20) Anuruddha, (21) Anuruddha, (22) Anuruddha, (23) Anuruddha, (24) Anuruddha, (25) Anuruddha, (26) Anuruddha, (27) Anuruddha, (28) Anuruddha, (29) Anuruddha, (30) Anuruddha, (31) Anuruddha, (32) Anuruddha, (33) Anuruddha, (34) Anuruddha, (35) Anuruddha, (36) Anuruddha, (37) Anuruddha, (38) Anuruddha, (39) Anuruddha, (40) Anuruddha, (41) Anuruddha, (42) Anuruddha, (43) Anuruddha, (44) Anuruddha, (45) Anuruddha, (46) Anuruddha, (47) Anuruddha, (48) Anuruddha, (49) Anuruddha, (50) Anuruddha, (51) Anuruddha, (52) Anuruddha, (53) Anuruddha, (54) Anuruddha, (55) Anuruddha, (56) Anuruddha, (57) Anuruddha, 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46. This year was especially lucky one in the way of finds, for besides those mentioned above, reports were also received of others found at the various places mentioned in the margin. For these reports, this office is very much indebted to District Officers, who take a keen interest in the antiquities of their districts, to the fact that the relic-chambers of ruined pagodas, the finds were generally obtained from. It is impossible to inspect all these history has, in most cases, been forgotten. It is impossible to inspect all these find-spots; this would require much time, and in the majority of cases there would be no further results. The necessity of doing so is obviated by the ever ready and courteous co-operation of the officers concerned, by whom all facilities are afforded me to examine these finds by sending me representative selections of them. Only the most interesting will be noticed here. Mr. J. T. A. Barnard, C.I.E., Deputy Commissioner, Myitkyina, forwarded for examination eight bronze figures, each about 2½ inches in height, which were found in a ruined pagoda near the Deputy Commissioner's bungalow. They consist of the figures of a king, queen, princesses and ministers. They are not very old, dating back only 100 or 150 years. The practice was up to lately quite common of enshrining in a pagoda the likenesses of kings, queens, etc., to mark a memorable event (mostly religious) of the reigning king or of his predecessors, or sometimes as a mark of reverence to departed ancestors; or to illustrate the principal events of the Buddha's life. Mr. W. J. Smyth, I.C.S., Deputy Commissioner, Kyaukse, brought to the notice of this office the discovery, in a ruined temple at Talôksu village, of some finds. They consist of two miniature *stûpa* and temple in brass, some silver-plated and stone images of Buddha, some bones and some precious stones. There was said to have been found among them also a silver plate bearing a short inscription in modern Burmese characters. The miniature *stûpa* and temple are models of monuments at Pagan. Some of the brass images may be assigned to the XVIIth or XVIIIth century.

(The Deputy Commissioners of Thatôn, Magwe and Mōnywa also kindly forwarded to this office representative selections of finds made in their districts. Those sent by the Deputy Commissioner, Magwe, consisted of two seated bronze Buddha images; they were found in a field belonging to a Bengali south of Taung-dwinyi. They appear to belong to about the XIVth or XVth century, and Mr. Law Sein Ko recommended that they should be acquired for the Phayre Museum.) Those from Thatôn and Mōnywa do not possess archaeological or historical interest, and they were returned to the officers concerned recommending they should be made over to their owners or finders.

47. In paragraph 58, page 31, of the Annual Report for last year, mention is made of the discovery of a small encased brick *stûpa* near the Dhammayangyi temple at Pagan by Mr. C. E. Scovell, Executive Engineer, Pakôkku Division. Mr. Law Sein Ko, basing himself on the conclusion arrived at by U Tin, K.S.M., A.T.M., Subdivisional Officer at Pagan, and on the absence of certain architectural features from the above building, is himself inclined to ascribe it to the 9th century. I myself think this date to be somewhat too early; but as it would be too lengthy to explain here the reasons for this assumption, I reserve them for another opportunity. At the same time with the discovery of the *stûpa*, some finds were made at the same site, which have not yet been noticed.

In the course of clearing the débris around the plinth of the above pagoda, there were found, quite close to it on the west side, a good number of small bronze figures in a very good state of preservation. They were not found, as is usually the case, in the relic-chamber within the body of the *stûpa*, but in a small brick chamber outside the building itself but built against the plinth, the top part of which was almost flush with the surface of the ground. The largest figure measures six inches in height and represents a bodhisattva; it is beautifully modelled and of pure Indian workmanship (Plate III, figure 1). It is seated on a lotus in the *lalitsana*, that is, with the left leg folded in and the right one hanging down. The right hand, resting on the knee, is in the *varadamudrâ*, or gift-bestowing attitude, the left hand brought a little before the breast holds the

stalk of a lotus; it wears the usual tiara, some of the ornaments, on the head, thighs and feet and round the neck are inlaid with silver; another lotus rises from behind on the right side. The exact identification is difficult owing to the absence of any specific symbol. It is well known how difficult it is to distinguish the bodhisattvas Maitreya and Padmapâni when in a sitting position.¹ Our figure may be either. I am inclined to think, however, that it is Maitreya; this bodhisattva was revered alike by the two schools of Buddhism, Southern as well as Northern. Such images as the one here described, with two lotuses, are common enough at Min-nan-thu, a village near Pagan; they are found on the pediment of other temples in or near the same locality, seated sometimes in the *lalita*, sometimes (more often) in the *dhyâna* attitude. In the circumstances, it is difficult to say whether it belongs to the Southern or to the Northern School, for both schools in India often lived on a footing of benevolent toleration and peacefully side by side, as is attested by the Chinese pilgrims, and not seldom studied each other's books.² The other figure measures about five inches. It is also of Indian workmanship. It represents a Buddha flanked by two assistants (Plate III, figure 2). The Buddha is seated on a lotus, in the *bhumi-sparśa* attitude. He is flanked by two small figures; their hands are folded before their breasts in the *namahkâra*, or the attitude of prayer; they are clad in the usual monkish garb. One of the legs is folded in under the ham, the other is sticking up so that the elbow rests on the knee. This figure of the Buddha is made to fit in a small hole in the centre of one of the sides of a small rectangle made of the same metal; the three other sides of the rectangle are occupied by eighteen small figures, each a little over two inches high; they are all in the *namahkâra* attitude. They are very well modelled. Some seem to repeat themselves except for trifling differences in their ornaments. One represents an Indian ascetic; another a raksasa or ogre; one a nâga-king with a three-headed cobra rearing itself over his head; one is what I take to be a queen; one a king; one a minister; two others common people, man and woman. All the images in this scene are numbered in Burmese figures of the archaic type, that is, of the XIth century, and resemble very closely the figures used in numbering the plaques of the Petleik pagoda and those of the Ananda temple. All these little personages resemble closely those depicted on the plaques of the two monuments just mentioned, in the style of their dress, ornaments, the way of doing up the hair, in the cast of the countenance, etc.; and must have been made at Pagan itself by the same class of Indian artists who modelled the figures on those plaques, that is, near the end of the 11th or the beginning of the 12th century.

CHAS. DUROISELLE,

MANDALAY, 22nd May 1920.

Superintendent, Archaeological Survey, Burma.

¹ Cf. Grunwedel, "Mythologie des Buddhismus in Tibet und der Mongolei," page 124.

² Cf. Grunwedel, *opus. cit.*, the Maitreya on page 122; here, however, he is standing.

³ Cf. Kern, "Histoire du Bouddhisme Indien," II, page 272.

PLATE I.

FIGURE 1.—A lay Buddhist devotee (stone) found at Thidamyo, Henzada District; XVII-XVIIIth century (paragraph 38).

FIGURE 2.—Vijaya standing on Garuda (stone); height 16 inches; found at Hmawza, Prome; VIII-IXth century (paragraph 39).

FIGURE 3.—Vijaya reclining on the serpent Ananta (stone); $15\frac{1}{2}'' \times 14\frac{1}{2}''$; found at Hmawza, Prome; VIII-IXth century (paragraph 39).



10 Fig. 1



Fig. 2



Fig. 3



Fig. 1.



Fig. 2.



Fig. 3.

· PLATE II.

FIGURE 1 AND FIGURE 2.—Buddha seated European fashion (seat missing); found in the relic chamber of a ruined pagoda at Twantè; XI-XIIth century (paragraph 45).

FIGURE 3.—An earthenware vase found with above (paragraph 45).



Fig. 1.



Fig. 2.

PLATE III.

FIGURE 1.—Maitreya (bronze) found in a brick chamber built against the plinth of the Pawdawmu Pagoda near the Dhammayangyi Temple, Pagan; height 6 inches; XI-XIIth century (paragraph 47).

FIGURE 2.—Seated Buddha flanked by two assistants; found with above; height 5 inches; XI-XIIth century (paragraph 47).

APPENDIX A.

Register of Objects of Archaeological interest, the preservation of which has been approved by the Local Government.

Nil.

APPENDIX B.

Application for administrative approval to the preservation by Government of an object of Archaeological, Historical, or Architectural interest.

Nil.

APPENDIX C.

Statement showing Expenditure sanctioned and incurred on Archaeological works during 1919-20.

No. (1)	Work. (2)	Sanctioned estimate of work. (3)	Expenditure incurred during year. (4)	Remarks. (5)
	MANDALAY DIVISION.	Rs.	Rs.	
1	Annual and petty repairs to the Palace Buildings, Mandalay.	2,000	2,082	
2	Wages of durwans for looking after the Palace, Mandalay.	3,000	2,875	
3	Cost of permanent staff of artificers for executing necessary repairs to the Palace Buildings, Mandalay.	5,000	4,981	
4	Cost of unforeseen special repairs to the Palace Buildings, Mandalay.	3,949	1,936	Work in progress.
5	Cost of maintenance of <i>pyatthats</i> on the Fort Walls, Mandalay.	2,400	2,492	
6	Dismantling <i>pyatthats</i> Nos. 33 and 12 on Fort Walls, Mandalay.	2,541	385	Completed.
7	Rebuilding <i>pyatthats</i> Nos. 33 and 12 on Fort Walls, Mandalay.	30,970	15,647	Work in progress.
8	Special repairs to <i>pyatthats</i> on Fort Walls, Mandalay	18,460	5,391	Do.
9	Special repairs to King Mindon's Tomb at Mandalay	4,420	4,212	Do.
10	Special repairs to the Tombs of Medaw Gyi and the Ein-byu-daw Queen at Mandalay.	4,496	1,811	Do.
11	Special repairs to the Thudama and Patan <i>sayats</i> at Mandalay.	2,629	2,656	Do.
12	Special repairs to Palace at Mandalay ...	11,861	11,782	
13	Maintenance of Monasteries (No. 7) at Mandalay by Trustees appointed for the purpose.	1,000	1,000	
	Total ...	92,726	57,250	
	PAKOKKE DIVISION.			
14	Wages of durwans for looking after pagodas and Museum at Pagan.	1,620	1,482	
15	Maintenance of pagodas at Pagan ...	2,000	1,981	
	Total ...	3,620	3,463	
	RANGOON DIVISION.			
16	Wages of care-taker for the old Portuguese Church, Syriam.	144	180	
17	Renewing <i>dhani</i> roofing and mat-walling to the care-taker's hut at the old Portuguese Church at Syriam.	49	49	
	Total ..	193	229	
	PEGU DIVISION.			
18	Renewing the old buoy to the inscription shed at Zainganing and making a wooden grating for its exhibition.	160	160	
19	Ordinary repairs to (1) Pali inscription stone shed and (2) Victory Pillar at Pegu.	30	30	
20	Repairs to the Bawbawgyi and other Archaeological Buildings at Hmawza.	1,960	400	
	Total ...	2,150	590	
	MEIKTILA DIVISION.			
21	Clearing jungle around the pagodas in Kyaukse District.	100	120	
	Total ...	120	120	
	GRAND TOTAL ...	98,809	61,652	

APPENDIX D.

Cost of the Archaeological Survey, Burma, under the main heads of the Budget for 1919-20.

Main heads of budget.	Provision in budget for 1919-20.	Actual expenditure in 1919-20.	Balance remaining on 31st March 1920.	Remarks.
(1)	(2)	(3)	(4)	(5)
ESTABLISHMENT OF THE SUPER-INTENDENT, ARCHAEOLOGICAL SURVEY.				
SALARIES.				
Officer.				
Superintendent, Archaeological Survey ...	9,600	9,029 15 6	570 0 6	Balance due to Mr. Tan So Ko's retirement.
ESTABLISHMENT.				
PERMANENT.				
Architectural Surveyor ...				
Clerks (thr o) ...	5,616	5,632 10 1	-6 10 1	
Draftsman ...				
Assistant Photographer ...				
...ants (four) ...				
TEMPORARY.				
Archaeological Assistant ...	2,580	3,053 7 9	-473 7 9	Excess debited to the allotment under "Supplies and Services and Contingencies."
Burman Artist ...				
English Speaking Clerk ...		150 12 0	-150 12 0	
Temporary allowance ...				
Allowances.				
Travelling allowance ...	2,500	2,758 11 6	-258 11 6	Includes also the travelling allowance of Honorary Archaeological Officer for Arakan. Excess debited to allotment under "Supplies and Services and Contingencies."
Hill journey allowance ...	210	174 0 0	36 0 0	
Supplies and Services.				
Preservation of Archaeological Remains ...	500	327 8 0	172 14 0	Recovered Rs. 73-6 from the sale of photographs.
Purchase of photographs and photographic materials ...	800	896 9 0	203 7 0	
Mandalay and Pagan Museums ...	50	...	50 0 0	
Archaeological scholarships ...	3,625	1,328 3 7	1,696 12 5	
Purchase and translation of Ancient Manuscripts ...	3,000	849 9 0*	2,150 7 0	* Honorarium paid to Mr. C.O. Blagden for Part III of his "Mon Inscriptions."
Contingencies.				
Contract contingencies ...	2,200	2,193 0 6	6 15 6	
Rents, rates and taxes ...	900	900 0 0	...	
Total	31,041	27,044 0 11	3,996 15 1	
ESTABLISHMENT OF THE ASSISTANT ARCHAEOLOGICAL SUPERINTENDENT FOR EPIGRAPHY.				
SALARIES.				
Officer.				
Assistant Archaeological Superintendent for Epigraphy ...	7,500	5,625 0 0	1,875 0 0	
Establishment.				
Clerk (one) ...				
Servant (one) ...	744	507 15 11	236 0 1	
Temporary Allowance ...		23 6 7	-23 6 7	
Allowances.				
Travelling allowance ...	600	188 7 6	411 8 6	
Contingencies.				
Service postage and telegram charges ...	50	50 0 0	...	
Purchase of books and periodicals ...	250	278 3 6	-28 3 6	Excess debited to savings under other sub-heads.
Rents, rates and taxes ...				
Office expenses and miscellaneous ...	400	372 14 5	107 1 7	
Total	10,224	7,323 9 11	2,900 6 1	
GRAND TOTAL	41,065	34,367 10 10	6,697 5 2	

APPENDIX E.

(a) List of Drawings made by the Archaeological Survey, Burma, during the year 1919-20.

Annual No.	Serial No.	Description of Drawings.	Scale.	Locality.	Remarks.
(1)	(2)	(3)	(4)	(5)	(6)
1	440*	Elevation of a subsidiary <i>stupa</i> on the upper terrace of the Manuha Temple.	1' = 1" ✓		
2	441	Elevation of the arch over the entrance on the north side of the main entrance of the Manuha Temple.	2' = 1" ✓		
3	442	Section of the arch over the entrance on the north side of the main entrance of the Manuha Temple.	2' = 1" ✓		
4	443	Section of the East Porch of the Manuha Temple ...	4' = 1" ✓		
5	444	Elevation of the two leogryphs and a subsidiary <i>stupa</i> on the upper terrace of the East Porch of the Manuha Temple.	1' = 1" ✓		
6	445	Elevation and section of the steps on the ground floor of the East Porch of the Manuha Temple.	4' = 1" ✓		
7	446	Section of the Nanpaya Temple ...	4' = 1" ✓	Myinpagar,	
8	447	Front elevation of the <i>Sikhara</i> of the Nanpaya Temple	1' = 1" ✓		
9	448	North elevation of the subsidiary <i>stupa</i> at the north-west corner of the upper terrace of the Nanpaya Temple.	1' = 1" ✓		
10	449	Pediment over the central window on the south face of the main shrine, Nanpaya Temple.	2' = 1" ✓		
11	450	Section of pediment over the central window on the south face of the main shrine, Nanpaya Temple.	2' = 1" ✓		
12	451	Elevation of the pediment over the first window on the north face of the main shrine of the Nanpaya Temple.	1' = 1" ✓		
13	452	Elevation of the Stone window on the north face of the Porch of the Nanpaya Temple.	1' = 1" ✓		

List of Photographs taken by the Archaeological Survey, Burma, during the year 1919-20.

Serial	Description of Photographs.	Size of Photographs.	Locality.	Remarks.
(2)	(3)	(4)	(5)	(6)
1991*	Tilominlo Temple, west face	8½" × 6½"	Do.	
1992	Tilominlo Temple, showing the upper terraces, west face	Do.	Do.	
1993	Tilominlo Temple, showing the lower terraces, west face	Do.	Do.	
1994	Tilominlo Temple, view of the south-west corner	Do.	Do.	
1995	Tilominlo Temple, view from south	Do.	Do.	
1996	Tilominlo Temple, showing the upper terrace	Do.	Do.	
1997	Tilominlo Temple, showing the lower terrace	Do.	Do.	
1998	Tilominlo Temple, south-east view	Do.	Do.	
1999	Tilominlo Temple, showing the upper terrace, east face	Do.	Do.	
2000	Tilominlo Temple, showing the lower terrace, east face	Do.	Do.	
2001	Tilominlo Temple, showing the upper terrace, north-east face	Do.	Do.	
2002	Tilominlo Temple, showing the lower terrace, north-east face	Do.	Pagan.	
2003	Tilominlo Temple, view of the south-east corner	Do.	Do.	
2004	Tilominlo Temple, view of the south-west corner	Do.	Do.	
2005	Tilominlo Temple, showing the subsidiary stupas at the south-west corner	Do.	Do.	
2006	Tilominlo Temple, showing the frieze at the south-west corner	6½" × 4½"	Do.	
2007	Thatbyinnyu Temple, showing the windows at the north-east corner	8½" × 6½"	Do.	
2008	Thatbyinnyu Temple, showing the stair-case on the second terrace	Do.	Do.	
2009	Thatbyinnyu Temple, showing the doorways and windows at the north-west corner	Do.	Do.	
2010	Thatbyinnyu Temple, showing the pediment over the arch on the east face of the 2nd story	2½" × 6½"	Do.	
2011	Thatbyinnyu Temple showing the gateway in the north enclosure wall	Do.	Do.	
2012	Frieze showing the plaster carvings on the south-west corner of the Ngamyet-hia Pagoda	Do.	Do.	
2013	Frieze showing the plaster carvings on the north-east corner of the Ngamyet-hia Pagoda	6½" × 4½"	Do.	
2014	Pediment over the arch at the main entrance of the Gawdawpalin Temple	8½" × 6½"	Do.	
2015	Dayinpaton Monastery	Do.	Do.	
2016	Dayinpaton—view of the north-east corner	Do.	Do.	
2017	East Thambula Temple showing details at its south-west corner	Do.	Minanthu.	
2018	West Thambula Temple showing the head of Buddha inside the sanctuary	6½" × 4½"	Do.	
2019	Damayangyi Pagoda, view of the south-west corner	8½" × 6½"	Do.	
2020	Sinbyagu Temple, showing the doorway in the west face	Do.	Do.	
2021	Figure of a Bodhisattva in bronze found at the Scovell's Pawdawmu Pagoda	6½" × 4½"	Pagan.	
2022	Figure of Buddha in bronze found at the Scovell's Pawdawmu Pagoda	Do.	Do.	
2023	Figures of a <i>vihā</i> , <i>nāga</i> , <i>raksasa</i> and lay disciples of the Buddha (in bronze), found at the Scovell's Pawdawmu Pagoda	8½" × 6½"	Do.	
2024	Glazed earthenware bowls and vases found at Ankare	8½" × 6½"	Kyaikmaraw Township, Amherst District, Myitkyina.	
2025	Bronze figures found in a ruined Pagoda	6½" × 4½"	Kyaikse District.	
2026	Fine domed Pagoda at Taloku village	8½" × 6½"	Do.	

* Numbering continued from previous report.

APPENDIX E—concluded.

(b) List of Photographs taken by the Archaeological Survey, Burma, during the year 1919-20—concluded.

Serial	Description of Photographs.	Size of Photographs.	Locality.	Remarks.
(2)	(3)	(4)	(5)	(6)
2027	South dedicating Pyatthat of the Mandalay palace, after repairs	8½" × 6½"	Mandalay.	
2028	Pyatthat No. 22 (after repairs) on the Fort Walls	Do.	Do.	
2029	Pyatthat No. 41 (after repairs) on the Fort Walls	Do.	Do.	
2030	Fragment of a terra-cotta plaque bearing an effigy of Buddha found within the precincts of the Ananda Temple	6½" × 4½"	Pagan Museum.	
2031	Do. showing the reverse face	Do.	Do.	
2032	An image of Buddha in stone with a crowned head (in fragments)	Do.	Museum, Pagan.	
2033	An image of Buddha in stone flanked by two other figures	Do.	Do.	
2034	A stone <i>stupa</i> (top part missing) with a seated figure of Buddha in a niche	Do.	Do.	
2035	Figure of a Bodhisattva (in stone)	Do.	Do.	
2036	Figure of a Devotee (in stone, in fragments)	Do.	Do.	
2037	Figure of a Devotee in stone	Do.	Do.	
2038	Figure of a <i>Dharmapala</i> (in stone)	Do.	Do.	
2039	A slab of stone with a floral design cut upon it; from the window of a brick building	6½" × 4½"	Do.	
2040	The corner piece (in stone) of a frieze from a brick building	Do.	Do.	
2041	A slab of stone with the figure of a <i>deva</i> cut upon it; from the window of a brick building	Do.	Do.	
2042	Fresco carvings on the walls of the Thih-pagoda	Do.	Pagan.	
2043	Fresco carvings on the pyatthats over the entrance gates of the Pagoda close to the north of the Ananda Temple	Do.	Do.	
2044	Figure of Dipankara (in bronze) found at a ruined pagoda at Smeikshe village	Do.	Sameikshe village, Thari Township, Do.	
2045	An earthenware relic casket found at above	Do.	Do.	
2046	An old bronze Mirror found at above	Do.	Do.	
2047	Terra-cotta tablets bearing effigy of Buddha found at Tenasserim	Do.	Tenasserim.	
2048	Terra-cotta tablet bearing an effigy of Buddha and an inscription in Taling found at Bingyi	Do.	Thailon District.	The original presented to this office by Mr. L. F. Taylor, I.C.S.
2049	Bronze drum found at Têngyueh	Do.	Têngyueh	The original presented to this office by Mr. R. L. Sica, Medical Officer to His Majesty's Consulate, Têngyueh.
2050	Bronze figure of a Burmese official riding on a pony	Do.	Hmawza.	
2051	Stone figure of Vishnu (standing) found at Kalagangon	Do.	Do.	
2052	Stone figure of Vishnu (reclining) found at Kalagangon	Do.	Do.	
2053	Terra-cotta plaques found in a field near Hmok-she village	8½" × 6½"	Do.	
2054	Terra-cotta plaques found in a field near Hmok-she village	Do.	Do.	
2055	Curves made of burnt-clay found buried underground while digging a well near Shwegobinyo village	6½" × 4½"	Sagaing	Found among the ruins of the S'gyi-zeikha Pagoda, Sagaing.
2056	Bronze figure of a seated monk in a Temple	Do.	Do.	
2057	Buddha preaching to his five disciples (in bronze)	Do.	Mingun	Do.
2058	Utensils of a Buddhist Monk (in bronze)	Do.	Do.	
2059	Enamelled plaques from the Sattawya Pagoda	Do.	Do.	

APPENDIX F.

LIST OF PUBLICATIONS ISSUED DURING THE YEAR 1919-20.

I.—Report.

Annual Progress Report of the Superintendent, Archaeological Survey, Burma, for the year ending 31st March 1919.

II.—Epigraphia Birmanica, &c.

a) Already published:

1. "Epigraphia Birmanica," Volume I.
Part I, containing the *Myanedi Inscriptions*—
(i) Burmese and Pali faces, by Chas. Duroiselle;
(ii) Môn and Pyu faces, by C. O. Blagden.

b) Already in Press and about to issue:

1. "Epigraphia Birmanica," Volume I:
Part II, containing the Môn Inscriptions Nos. I—VIII, by C. O. Blagden.
2. "Epigraphia Birmanica," Volume II:
Part I, containing the "Talaing Plaques on the Ananda" by Chas. Duroiselle.
Part II, containing an Album of 87 plates in illustration of the above.
3. "Epigraphia Birmanica," Volume III:
Part I, containing the "Môn Inscription—No. IX" by C. O. Blagden.
4. "List of Inscriptions found in Burma," Part I, by Chas. Duroiselle.
5. "List of Coins in the Phayre Provincial Museum, Rangoon," by Chas. Duroiselle.

III.—Contributions to the Annual Report of the Archaeological Survey, India.

PART I, 1918-19.

A brief *résumé* of the exploration and research work, epigraphy and conservation in the Burma Circle.

IV.—Contributions to the Journal of the Burma Research Society.

1. "Derivation of *Avi*."—[Chas Duroiselle.]
2. "U Ga Byan—the Governor of Sindh, Arakan."—[San Shwe Bu.]
3. "A Note on the word 'Lankāro.'"—[Maung Hla, B.A.]

APPENDIX G.

List of Inscriptions, Copper Plates, Coins, Seals, etc., discovered or acquired during the year, with an account of the manner in which they were dealt with or disposed of.

Serial No.	Locality.	Inscribed object.	Dimensions.	Language and script.	Date.	Remarks.
(1)	(2)	(3)	(4)	(5)	(6)	(7)
I.—INSCRIPTIONS.						
1	Yawnghwe, Southern Shan States.	Stone ...	...	Burmese	...	Records the dedication by Narathithu, of lands and slaves to Shweindein Pagoda said to have been built by Asoka.
2	Kyaukainggan village, Pegu.	Do. ...	1' 4½" x 10½" obverse 18 lines, reverse 21 lines.	Talaing	1469 A.D.	Records the repairing of seven Pagodas, which had fallen into ruin, by King Dhammaceti.
3	Do.	Do. ...	3' 6" x 1' contains 32 lines.	Do. ...	...	Queen Shing who Pegu. Do.
4	North Kathapa Pagoda, Minnanthu village, Pagan.	Do. ...	Both obverse and reverse inscribed.	Burmese	1171 A.D.	This inscription is in Burmese; no connected translation of it can be made.
5	A hill to the east of the Taywindaung Pagoda, Taungtha, Pagan.	Do. ...	2' 2" x 2' 1½" contains 13 lines.	Do. ...	1229 A.D.	Records the partition of inheritance among Mahāhi and others.
6	Lünbōn village, Kyaukse.	Do. ...	Contains lines.	Do. ...	1300 A.D.	Records the dedication by Athinkhaya of a site for a monastery to Monk Dhammasiri.

Serial No.	Metal.	King.	Mint.	Date.	Obverse.	Reverse.	Remarks.
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)
II.—COINS.*							
Medieval Indo-Sassanian Coins.							
1	Silver	.....	.....	.....	Traces of human head and legend (1) <i>Sra</i> , (2) <i>Deno</i> .	Representation of Sassanian fire Altar.	Found at Umeria, Sibora Tahsil, Jabalpur District, and presented by the Director of Industries, Central Provinces.
2	Do.	.....	.....	.....	Traces of Sassanian bust and of lines and curves.	Do.	Found at Makari village in the Mahoba Subdivision, Hamirpur District, and presented by the Government of the United Provinces. Belongs to the Gadhara currency of Rajputana and Gujarat.
Coins of Gangayadeva, the Kalachuri King of Western Chedi, who reigned from 1015—1040 A.D.							
3	Gold	Gangayadeva	...	...	Legend in Nagari character.	A four-armed Goddess seated facing, cross-legged.	Found in the Manjhanpur Tahsil, Allahabad District, and presented by the Government of the United Provinces.
Coins of the Rathor Dynasty of Kanauj.							
4	Do.	Govinda Chandradeva who ruled about 1112—60 A.D.	...	...	Legend in three lines in Nagari character terminating with a <i>tristubh</i> .	Craude figures of four-armed Goddess seated facing, cross-legged.	Found in the Benares District and presented by the Government of the United Provinces.

* These coins belong to the Coin Cabinet of the Phayre Provincial Museum, Rangoon.

APPENDIX G—continued.

List of Inscriptions, Copper Plates, Coins, Seals, etc., discovered or acquired during the year, with an account of the manner in which they were dealt with or disposed of—continued.

Serial No.	Metal.	King.	Mint.	Date.	Obverse.	Reverse.	Remarks.
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)
* II.—Coins—contd.							
Mughal Emperors of India.							
5	Silver	Akbar	Delhi	981 H.	Persian character	Persian character.	Found in the Muzaffar Nongar, Taluk, Bhongal, and presented by the Government of the United Provinces.
6	Do.	Do.	Do.	...	Do.	Do. and Mint mark.	Do.
7	Do.	Do.	...	37 r.y.	Do.	Do.	Found in Ramnagar village in the Captain's Quarter Police Station of Basli District, and presented by the Government of the United Provinces.
8	Do.	Shah Jahan I	...	7 r.y.	Do.	Do.	Found in the Sambalpur District, and presented by the Government of Bihar and Orissa.
9	Do.	Aurangzeb	Surat	9 r.y. 1077 H.	Do.	Do.	Found in Morwa, Deshgaon, Khandwa Taluk, Nandurbar District, and presented by the Deputy Commissioner, Hoshangabad.
10	Do.	Do.	Do.	23 r.y. 1091 H.	Do.	Do.	Do.
11	Do.	Do.	Do.	30 r.y. 1098 H.	Do.	Do.	Found in Kurambad, Ramnagar Taluk, Nagpur District, and presented by the Director of Industries, Central Provinces.
12	Do.	Do.	Do.	...	Do.	Do.	Found at Chambel village in the Abbottabad Taluk of the Hazara District and presented by the Government of the North-Western Frontier Provinces.
13	Copper	Do.	Do.	...	Do.	Do.	Found at Gid, Hanzarbat Taluk, Wardha District, and presented by the Director of Industries, Central Provinces.
14 & 15	Do.	Muhammad Shah	Delhi	12 r.y.	Do.	Do.	Found in Morwa, Amravati District, Central Provinces, and presented by the Director of Industries, Central Provinces.

* These coins belong to the Coin Cabinet of the Phayre Provincial Museum, Rangoon.

APPENDIX G—concluded.

List of Inscriptions, Copper Plates, Coins, Seals, etc., discovered or acquired during the year, with an account of the manner in which they were dealt with or disposed of—concluded.

Serial No.	Metal.	King.	Mint.	Date.	Obverse.	Reverse.	Remarks.
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)
II.—Coins—concl.							
Mughal Emperors of India—concl.							
16	Silver	Muhammad Shah ...	Delhi ...	27 r.y.	Persian character	Persian character.	Found at Ramnagar, Amravati District, and presented by the Director of Industries, Central Provinces.
17	Do.	Do.	Do.	27 r.y.	Do.	Do.	Found at Morwa, Nagpur District, and presented by the Director of Industries, Central Provinces.
18	Do.	Ahmad Shah ...	Katak	6 r.y.	Do.	Do.	Do.
19	Do.	Sha Alam II ...	Aladkhan or Nanabad, Jhansi,	....	Do.	Do.	Found in Malkapur Taluk, Buldana District and presented by the Director of Industries, Central Provinces.
20	Do.	Do.	Bhopal	34 r.y. 1206 H.	Do.	Do.	Presented by the Deputy Commissioner, Hoshangabad.
The Adilshahi Dynasty of Bijapur.							
21	Copper	Ali ...	...	...	Type I	...	Presented by the Superintendent, Archaeological Survey, Western Circle, Poona.
22	Do.	Ibrahim II ...	...	...	Type III	...	
23	Do.	Do.	...	...	Type IV	...	
24	Do.	Muhammad ...	...	...	Type VI	...	
25	Do.	Do.	...	...	Type VII	...	
26	Do.	Do.	...	...	Type VIII	...	
The Kuth Shahi Kings of Golconda.							
27	Do.	Abdullah Inle Shah of Golconda.	Haidarabad Barrus Gal-tan	1068 H.	Persian character	Persian character.	Found at Warde District, and presented by the Director of Industries, Do.
28	Do.	Abdul Hasan ...	Do.	1095 H.	Do.	Do.	Do.
Burmese Coins.							
29 to 34	Silver	.....	...	...	...	...	Six pieces of silver bullion used as currency during Burmese times, and found at Yezagyo Township, Pakshiko District.
35 to 37	Do.	.....	...	...	.....	...	Three small balls of silver, probably used as currency. Found with above.

Exhibit of the Phayre Provincial Museum, Rangoon.

* The coins belong to the Coin Cabinet of the Phayre Provincial Museum, Rangoon.

* I expect to visit Arakan in the next cold season, and shall inspect the pagoda in question.

In the city itself he is usually allotted a separate house and entertained at the expense while awaiting the pleasure of the king. Meanwhile the royal astrologers are asked to determine a propitious day and hour for the reception of the embassy. The day so fixed having arrived the party is conducted by a high official, generally a Sikke, to the palace preceded by a band of soldiers. At each of the gates of the three surrounding walls

[illegible]

Being greatly alarmed at the news, in July of the year 1630 A.D. Padre Maestro Fray Sebastian Manrique was deputed by his compatriots to go to Arakan and to intercede with the king. When he arrived after a perilous journey he was informed that the king was not at the capital but was fasting at Pharangi (မုဆိုးတိုက်) now identified with the great barge at Wesalione 12 miles to the north of Myau-U city. Of the interview with the king it is best to follow Father Manrique to speak for himself for he also had to go through the various formalities attached to such visits.

"These silly poor works of the devil being over, by the virtue of which he thought himself preserved from what he had been told, the news spread quickly through the city on the following day, that the king was going to visit the Pagode, or Idol. There was, therefore, a great gathering of Lords and Courtiers to accompany him. After his visit to the Idol he gave much alms to the Raulines, and, returning home, he gave orders to the Puchique, to bring us to his presence after his meal. The Puchique did so with much diligence. When a large suite he came where we were to take us, and brought, instead of trunked palanquins, two neatly adorned cirotes (palanquins or salins), in which we went to the royal palace (temporarily being). We entered, and went on till we reached a hall, where was of the household, accompanying him, at once to receive the Puchique or chief of justice and master (mogobus). From the second hall, passed on to the second hall where was the guard of the Mogores Lords, to whom the Puchique made great presents. From the third, where were some of the chief reach a middle-sized door, which the Puchique opened at which we followed him. Then we At the last knock, a shutter, which was on the door, was opened, and there emerged an old much-soaked eunuch, who with his ugly face could be no more sulky child. This monster the Master, with much anger and greater pride than we were, said, "Thou art a monster. This monster of voice and much of our family. The Puchique answered this arrogant question with subdued brought these Portuguese foreigners, and that one was a Father. At this reply the semi-mad closed the shutter with such force that one might have thought he had shut it on our faces."

"At this place we remained kneeling for over half an hour in deep silence : and what astonished me most was that, on examining and re-examining every side of that large hall, a revival of the incantations was kept by all. So I fancied that, perchance, there had been and the like and that there had been conjured up devils and monsters similar to the enuch, and I believe there could have been none more ugly than he in face and build. From this I might we were awakened by a beautiful and most graceful maiden, who, opening the shutter a second time, presented herself to our gaze, dressed in a snow-white dress

adorned with artificial flowers of various colours, from the ends of which hung a profusion of rich pearls. As an ornament to her black hair, she carried white natural flowers. Encouraging then our hope, the lovely Annunciatrix, a presage of our coming success, as the longed for rains, when they are necessary to our fields, for you will participate in the smile from the mouth of the Master of our heads.

"Immediately after this brief address, the door was opened by some venerable matrons, who led us to present ourselves before His Mogo (Mug) Majesty. And as soon as the Puchiqué sighted the latter, he prostrated himself thrice, a ceremony in which we imitated him. His Majesty was seated at a window, which faced a hall where were some princes. A matron led me to a seat near them, Captain Tibao being seated a little further back, while the Puchiqué was on his knees in the middle of the hall.

"While we were in this position,

"While we were in this position, our adia, or attendant, came to the middle of the hall. Some Europeans, who after showing and presenting it in our name to the Mogo Monarch, took it back. When this function of offering it in our name to the Mogo Monarch, or Interpreter of the Portuguese, approached me, and I asked me in the name of his king 'what it was I desired, and how I had dared to set out at such a time from Dianga.' At this question, as I came well prepared, I stood up promptly, and bowed profoundly in token of my gratitude for the mercy the king bestowed on me, by deigning to speak to me. This is a ceremony which this nation observes towards its king, for they deem it a dishonour to be interrogated by that Highness. After this ceremony of thanks according to the Mogo etiquette, they made me resume my seat, and the interpreter asked me in a low voice in the Portuguese tongue to expose my business, for it was a good occasion. So turning my eyes reverentially to the Royal Majesty" said to him:—

Here follows a long speech by the worthy Padre in defence of Portuguese loyalty and devotion to the Crown. Then when he had resumed his seat the king, casting his eyes on him said, "Father, I am quite certain of all you have said. I also know the loyalty with which the Portuguese serve me. And that you may see that my mouth speaks what my heart desires, I shall order at once the return of the Coraгри (the chief of the Bodyguards sent with the fleet to punish the Portuguese)." Saying this and showing the desire to rise, "they lowered a curtain, not however, before all present had prostrated themselves. With this all were dismissed, and were free to leave when they liked."

According to Grunwedel the fat-bellied Buddha or Ho Shang is supposed to be a common form of art expression in China. This Ho-Shang together with the four protectors of the world formed a pentad and was considered to have been a representative of the Mahayana system. In Arakan too there is a widespread belief in the fat-bellied Buddhas; but here each figure is surrounded by itself and not surrounded by children in China. Moreover it is believed to occasionally vibrate and roam about the jungle in search of more secure hiding places. During this process if any one had a good fortune to meet and kill it the treasure believed to exist in the belly would become

The Arakanese are firmly of opinion that in the old days when life and property were insecure owing to the weakness of the central Government, rich and wealthy men widely resorted to the practice of hiding their treasure. The commonest method was burial underground ; but there were a few who adopted other tactics. They made images of Buddha and in the belly the treasure was put in and cleverly concealed by a covering of the original substance of which the image was made. For it was then thought that the people in coming across such an image would rather think of worshipping than desecrating it. But the secret having been out in a subsequent age, the people began to regard all such images that have a fat belly as being unworthy of their respect and veneration. Hence, the practice in Arakan of laying open the belly of any Buddha image that has the least suspicion of abdominal protuberance. Unfortunately the ignorant people do not altogether confine their operations to the genuine articles but they very often break up other images also whenever they think that vandalism might be practised with impunity.